

2<sup>o</sup> *SV*  
THE  
DOCTRINE  
OF  
FAITH.

Wherein are practical-  
ly handled ten principall  
points, which explain  
the Nature and  
Use of it.

By I O H N R O G E R S, Prea-  
cher of Gods Word at  
*Dedham* in Essex.

---

ES A. 7. 9.

*If you will not beleve, surely you shall not  
be established.*

---

LONDON,  
Printed for N. N. and *William*  
*Sheppard*, and are to be sold at his Shop  
at the entring into *Po*es-head-Alley  
out of Lumbar-street. 1627.

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To the Right Worship-  
full Mistresse H E L E N  
B A C O N of *Shribland-hall*, to  
the Lady M I L D M A Y, wife  
to Sir H E N R Y M I L D M A Y of  
*Graces*, and to Mistris G V R -  
D O N, wife to Master B R A M P -  
T O N G V R D O N of *Afsington*:  
the Author prayeth all increare of  
Faith, many good dayes here,  
and eternall life in the king-  
dome of heaven.

**R**ight Worship-  
full, when I  
thought (accor-  
ding to the cu-  
stome) of put-  
ting forth this little poore  
A 2      Treatise

*The Epistle*

Treatise in the name of  
some vertuous and worthy  
person, straitway you three  
above-named came into my  
minde, and I knew not how  
to sever you, nor which I  
could leave out, therefore  
made bold rather to Dedi-  
cate it to you all together,  
for these reasons: First, God  
hath neerely joyned you  
all together by many bonds;  
both Civill and Religious,  
both of Nature and Grace,  
and hath given you to bee  
all of one minde in the  
Lord. I have also had ex-  
ceeding great experience of  
your love both to mee and  
to my ministry, and am  
much bound unto you all.  
I thought it therefore meet  
to render this as a small to-  
ken

*Dedictory.*

ken and testimony of my  
unfained love and true  
thankfulnesse to your Wor-  
ships all. And though never  
a one of you but deserve to  
beare the Name alone of a  
farre better worke than this,  
yet seeing as this is my first  
fruits in this kinde, so I  
know not, but its most like  
to bee the last, therefore I  
have beene thus bold to  
joyne you all together, hum-  
bly craving your accep-  
tance of this poore mite.  
And thus desiring to you  
all, a principall portion of  
blessing of this and all o-  
ther holy helps that it plea-  
seth God to bring to your  
hands, to further you well  
to his heavenly kingdome,

*The Epistle, &c.*

I humbly take my leave of  
your Worships, resting  
ever

*Your Worships in any ser-  
vice that I am able.*

I. R.

To



## To the Reader.



*Christian Reader,*  
*these things that*  
*thou findest in*  
*this little Trea-*  
*tise of Faith, were*  
*the summe of*  
*sundry Sermons preacht in my or-*  
*dinary wecke-day Lecture, seven or*  
*eight yeeres agoe, which I wrote*  
*brokenly and briefly for my owne*  
*memory, leaving out many things*  
*that in the Vses & Applications of*  
*the points were delivered in prea-*  
*ching, which should set an edge upon*  
*the doctrines delivered. I was reque-*  
*sted by some of the Auditors, when*

## The Epistle

I had finisht them in preaching, that they might have them still at hand for helpe of their memories, and furthering of their profiting thereby: But I thought it a good mercy of God to me, that I might doe his Church some little service by preaching (wherein it hath pleased his Majestie to give me some successe and blessing, which is all I have to rejoyce of in this world) and as for printing, the knowledge of my owne unsittnesse, and my want of leisure made me to refuse that motion, and never to give my minde to that worke. But now of late a speciall godly friend by much importunity drew my Notes from me, and hath gotten them written out (which I never could or would doe) whose Copie when I had perused, I found things so shortly and imperfectly set downe, as I much desired it might have beene suppressed still, but his strong perswasions that it might bee of good use to the poore people of God, in time

over-

to the Reader.

overcame mee: though thou shalt  
finde it farre otherwise than I  
would have had it if I had had lei-  
sure to have revised it, or then if I  
had yeelded to the first motion it  
might have beene, for then when  
things were fresh in minde, I could  
with little more paines have set  
them downe more fully and perfect-  
ly than now I can, or could if I had  
leisure by many degrees; neither  
could I possibly in cold blood, and so  
long after, call to minde or write  
those stirring passages that God  
brings to hand in the heate of prea-  
ching. Well, craving pardon for  
all defects, I commit it to thy hand  
as it is, humbly begging the Lords  
blessing and good hand to goe with-  
all. If any by the Excellency, Ne-  
cessity and Rarenesse of this grace  
of Faith shall bee provoked to la-  
bour to be possessed of it, that are  
as yet without it, and those that  
have it to nourish it, that it may  
encrease to the best degrees, and to  
live by it to the glory of God, their



## The Epistle

encrease of comfort here, and salvation hereafter ; I shall have attained my end, be heartily glad, and give God thanks. If any reape any fruit hereby ( as if they read it advisedly, teachably, and with seeking God, I hope they shall ) give God the praise, and pray for the Author, and for this crazed and last part of his life.

But let me advertise thee of one thing, good Christian Reader, that howsoever thou shalt often finde in this Treatise, Faith spoken of as of a particular perswasion of a mans heart, that Christ Iesus is his, and that hee shall be saved by him, that yet it is not meant, that that is the first act of Faith, which is rather an accepting of Christ, a leaning upon him, and a laying hold on him offered by God ; And then after by a second act of Faith by finding a true and unfained change of heart and life wrought in him, hee is then and thereby perswaded that hee is one of those that Christ

dyled  
to be  
Tha  
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pell,  
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Chr  
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tra

dyled

to the Reader.

dyed for. Therefore this I take  
to bee a good description of Faith;  
That it is the mighty worke of the  
holy Ghost, whereby a sinner hum-  
bled by the Law, and quite driven  
out of himselfe, by or upon the gra-  
cious and sweet voyce of the Gos-  
pell, and the free and unpartiall  
offer of mercy from God in Christ,  
comes in time to cast himselfe upon  
Christ, and trust to him as the All-  
sufficient and only means of his  
salvation, and ~~is~~ willing to  
be subject to him all his dayes.  
And to say that Faith is a parti-  
cular Application of Christ to a  
mans owne soule, is a true and safe  
definition thereof: for there be that  
doe truly beleve in Christ, and  
that to salvation, if they should  
then dye, that yet are not come to  
bee perswaded that Christ is theirs;  
which comes after, either by the te-  
stimony of Gods Spirit, or the wit-  
nesse of their owne spirit, from the  
truth of their Sanctification.

Having advertised thee of this,

*The Epistle, &c.*

*I commend thee to God, and to the  
word of his grace which is able to  
build thee up further, and give thee  
inheritance with them that be san-  
ctified by Faith in Christ Iesus.*

*The weakest and most un-  
worthy of the true ser-  
vants of Iesus Christ,*

*I. R.*



**S**eeing a lively and  
 justifying Faith is  
 above all other  
 graces most ex-  
 cellent, profitable  
 and necessary, as being that a-  
 lone instrument whereby wee  
 apply unto our selves Christ Ie-  
 sus and all his benefits for our  
 justification and salvation: And  
 seeing withall it is of such  
 difficulty to be obtained (for it  
 is as easie to fulfill the Law as  
 to beleve the Gospell) and a  
 thing wherein men may and  
 doe so soone and often deceive  
 themselves, and so dangerous  
 and deadly if they be deceived:  
 therefore I purpose by the as-  
 sistance of Gods grace and holy  
 Spirit,

Spirit, to handle this doctrine of Faith at large. And for our more orderly and distinct proceeding herein, I will principally insist upon these points and heads which follow :

1. *What Faith is.*
2. *The Author or chiefe efficient, and by what means it is wrought in us.*
3. *The degrees of it.*
4. *The excellency of it.*
5. *The difficulty of it.*
6. *The necessitie of it.*
7. *The perpetuity of it, and that true faith cannot bee wholly lost.*
8. *The signes and fruits whereby it may be knowne.*
9. *The lets and impediments of it, which make it to bee of such rarenesse.*
10. *The contraries of it.*

And the Lord crable mee so sufficiently to handle these things as they be in themselves profi-

profitable and necessary.

First I will shew what faith is. This is needfull to bee well cleered and handled as the ground of all the other points that follow. To which end I will first distinguish it from those things that are called faith in Scripture, and bee not the faith I am about, and from false and unsufficient faiths, and so shew what it is not first, and then what it is.

1. It is not our beleeving any mans word, or promise to us, or mans writing, which is a faith and confidence in him; As if a great man should promise to free a poore man out of prison, by paying his debt, hee beleeving it, it comforts him much: But the faith wee are about to speake of, respecteth God only, and his Word, and not mans words or writings, nor humane things.

2. It is not fidelitie and faith

B 2      fulnesse

I.

Faith

what. I.

fulnesse in keeping our promises, which is called faith on Gods part, as *Rom. 3. 3.* so on ours, *Gal. 5.* and among the fruites of the Spirit, faith or fidelitie is reckoned one, so *Mat. 23. 23.*

3. It is not the doctrine of the Gospell, which yet is called Faith *Acts 6. 7. Gal. 1. 23.* and oft in the epistle to *Timothy.*

4. It is not a particular faith of the lawfulnessse of this or that to be done, as in things indifferent, of our liberty purchased by Christ from the bondage of the ceremoniall Law, which in *Pauls* time some stronger Christians beleaved, and therefore did eate any thing without making conscience, and which yet the weaker did not, but made conscience still of them: and now this is a faith to beleeve their liberty spoken of, *Rom. 14. hast thou faith?* which is not to bee understood either  
of

of a generall faith, beleeving the whole word of God, nor of justifying faith, but of that particular liberty, and therefore he bids them that have it, to keepe it to themselves, at least for a while, and not by words or deeds to shew it forth to the hurt of their weake brethren. Now the other faith it is not meet we keepe it to ourselves, but wee must confesse with our mouthes, and be ready ever to give account, and also must shew forth the fruits of it to the example of others.

It is not historicall faith, which is a beleeving, not of the stories of the Bible onely to bee true, but a beleeving of the whole word of God, the articles of the faith; but beleevied onely in a historicall manner generally, not applied particularly to himselfe.

To know the word of God more or lesse of it, yea the



whole Scripture, and to give assent that it is true, and goe no further, is historicall faith, and may bee in reprobates both within the Church, as also in such as be without the Church; as Turkes beleeve that there is a God, that Christ was borne of the Virgin *Mary*, the resurrection of the dead, &c. yea, the Divells have it, *Iames 2. 19*. And therefore such a faith is unable to save. But true faith is this, and more, it addes particular application of it to his owne selfe. Every true beleever hath historicall faith, but historicall onely is not true faith, therefore let none content themselves herewith, for howsoever they may thinke themselves some body if they can tell the stories of the Bible and can discourse, and because they verily beleeve all things to be most certaine, yet they do no more than some Atheists,

no

no more than the divells, and therefore it is poore to bragge thereof.

It is not Temporary faith, of which much in the Scripture is spoken *Mat. 13.* parable of the sower, the thorny ground *Luk. 8. Ioh. 2.* Many beleeve, but our Saviour would not commit himselfe unto them, and *Simon Magnus* beleeved. This hath more than the former, adding to knowledge and assent, a profession of the Word: yet living still in their sinnes, and carnall estate, it is not sufficient for salvation.

Some Temporaries goe further than some, divers degrees; some besides profession are moved at the Word, affected with some kindes of griefe at such doctrines as serve (to move griefe, and joy in that that moves joy, heare the Word with joy, yea also reforme many things, cut away outward

*Tempor. 2.*

*Differences  
betweene  
true faith  
and tem-  
porary. 2d.  
Downes  
combat be-  
tweene the  
flesh and  
the spirit,  
p. 266.*

evills, take up many good duties publike, yea and private. As some of the Israelites by murmuring were cut off a little after they came out of Ægypt, some went on further and then cut off, some further, and there fell, some even within eleven dayes journey, and never yet came to Canaan; so here. Thus farre went *Pharaoh, Iebu, Abab, Ananias* and *Saphira, Indas, Nicholas* the Deacon, *Demas, Alexander*; notable Temporaries, and yet but Temporaries, seeing afterwards, they fell away. For men may have great knowledge, assent, profession, yea excellent gifts, and shewes of every grace, (and goe a great way to the deceiving of themselves and many others) and yet for want of particular apprehension of Christ, they are not planted into him, have no sap of grace and sanctification; and therefore

fore cannot continue but wither away in time, like seed in stony ground, halty indeed at first but not durable, as corne on the house top. This being built on a sandy foundation, as the countenance of men in authority, profit, pleasure, credit, novelty, when any of these faile, or some strong temptation cometh, they breake off and fall away, or if none such come, they may continue so to their end, and perish, though most be discovered, at least vehemently suspected of those that have understanding of the way of salvation.

Though the world, first and last takes them for right honest men, and good Christians as can bee, and though they themselves would desire to bee no better, yet the servants of God suspect many of these by their coldnesse, standing ever at a stay, taking liberty in some

B                      things,

*This temporary faith is called faith abusively because it is like to Faith, as the diuell was called Samuel that was raised up like Sam.*

things, especially if it be a little point, lothnesse to be examined, their whole estate never troubled with doubting, &c.

True faith goeth further than this, for the beleever particularly applieth Christ to himselfe truly, and so lives by him a true sanctified life: this temporary falls short; therefore let us beware, and not trust to it, the rather because most of the people of England be deceived herewith, and goe no further. Yea most of the people bee of the worse Temporaries, onely beleaving the word of God to be true, and professing it because law enjoynes them so to doe; but see how most live after their owne lusts, and therefore have no true faith which purifieth the heart. And this would soone be seen if any alteration of religion should come, flying as sheepe from before a dog: so most of these would  
turne

turne from the Gospell, to the Masse, as they did in *Queene Maryes* time.

There be many of the better sort of temporaries among us, some that goe further than some, and yet but hypocrites, and will fall short of heaven.

Therefore let us take heed that we content not our selves securely as many doe. Oh extreame folly of many that are but meere Temporaries, yea and none of the best of them neither, by many degrees, and yet thinke themselves well and in a very good case, which yet are farre short of many hypocrites which bee now in hell: yea, they are farther short of that was in them when they lived here than they bee now of the best Christians, and yet thinke well of themselves. How many that never confest their sinnes as *Pharao*, and intreated *Moses* to pray for them

*Of this  
vid. Dikes  
deceitful-  
nesse of  
mans heart  
cap. 4. 5. 6.*

in all their life, never humbled as *Pharaoh*, but remaine obstinate and wilfull, never hung the head in their lives, but goe on boldly and madly; that never had such good motions and speeches as *Balaam*, never a heavenly or good favourie thought, but horribly prophane or muckish, never as *Iehu* zealous for God, but as cold as a stone, no heart for God, or to hinder any sinne, nay the contrary, to set up evill: many never did as *Herod* reverence Gods Ministers, heare them gladly, reforme many things, nor as *Ananias* and *Saphira*, but rather pill from the Church, as *Isaiah*, that have not onely no such gifts but nothing so unblamable a life, and yet thinke they shall bee saved: if they which went so farre beyond you, bee yet gone to destruction, doe you thinke you shall doe well? Oh confesse folly and madnesse!

Neve

Never then bee quiet till you  
be even with, nay have out-stript  
any Temporary in the world,  
though not in gifts, yet in truth  
and honesty of heart, in parti-  
cular applying Christ, and living  
by him in soundnesse in all  
things.

Many a man loseth a great  
deale of labour, and his soule  
too, for want of a little more  
added; a small thing parts God  
and them: many a time they  
lose Heaven for one lust, as *Lu-  
cas*. God hath set downe that  
he will not abate a hairs breadth  
of his price, and they thinke  
they offer faire, and will goe no  
further, if this will doe it they  
will goe on in their bargaine,  
else not: if you will be content  
with that they have done, so, if  
not, they will not unsettle and  
disquiet themselves now after so  
long time of profession; that  
they have beene moved at a Ser-  
mon forty yeares agoe, have been  
well



well thought of alwayes, and now to begin againe, they will never yeeld to it.

Like one that should come to a Merchants celler to buy wine, hee tastes and likes very well, commends them for very good, cheapens, comes neere the price, the Merchant will not abate, hee will not rise, so hee goes away without. Thus is it with the Temporary, though hee offer faire, yet he will not come up to the Lords price. O bee not so unwise, lose not all this labour you have taken, in hearing, reading, praying, professing; and you may bee have beene called Puritanes, and beene hated for your well-doing, & yet lose your soule for a little more: therefore as our Saviour said to the yongue man that boasted *hee had done all these,* yet one thing is lacking, so say I to this man.

*Faith of  
miracles.*

It is not Faith of miracle, which is when a man hath some  
par-

particular word or revelation from God, that hee will use him to the working some extraordinary things, as, casting out of devills, healing diseases, removing mountaines, or some revelation of some thing to come, whereby hee is able certainly to foretell it, as *Balaam*. This Faith hath its doubtings, which were reprov'd in *Moses* and *Aaron*, *Num.* 20. 12. in the Disciples, *Matth.* 17. 20. in *Peter*, *Matth.* 14. This is common to reprobates: *Judas* had it; by this devills were cast out, *Mat.* 7. 22. This may bee severed from love, so cannot true Faith. When he saith, *1. Cor.* 13. 2. if I had all Faith, hee meanes not every kinde of Faith, but all of that kinde. The greatest degree of this Faith may be without love: many had true Faith and this too, as the Apostles; some this and no true Faith, as *Judas*. Many had then, much more

more now, some true Faith that yet have not the other; for it is now out of date, lasting onely for the beginnings of the Gospel, for confirmation thereof; but this true justifying Faith is now, and shall bee in the Church of God to the end of the world.

So the passive Faith of miracles is not to salvation when a man was perswaded that such as were called of God thereto could and would heale them and that by a word, *Acts 14. 8. 9.* If a man had either of both hee would thinke himselfe like *Simon Magus*, some great man; but he might perish for all this. The poorest true beleever is far greater than hee, *Luke 20. 20.* that removes the devill out of his bodily possession, this out of his spirituall; and consequently, that from the bodily, this from the spirituall death; that cures, bodily blindnesse, lame-nesse,

th this esse, this cures the spirituall;  
 For it is that removes mountaines, this  
 g one removes sinne from the soule  
 he Go which stickes neereſt.

ereof But true Faith containeth in  
 Faith more than all that is in theſe.  
 in that hath indeed ſome things cō-  
 end on with them, which I will  
 firſt ſpeake of, and then of that  
 mira wherein it goes beyond them.

when Firſt, in true Faith there is a  
 e ſuch knowledge of Gods Word re-  
 ereto quired: ſecondly, an aſſent, &c.  
 them For knowledge this is the  
 14. 8 ground of Faith; no Faith  
 both without knowledge, *Rom. 10.*  
 e like *how can they beleieve in him of*  
 man *whom they have not heard?* Faith  
 this commeth by hearing, and that  
 is far of the Word preached. A-  
 20. gaine, That we beleieve with  
 ut of the heart we muſt confeſſe with  
 nt of the mouth, and how can wee  
 aent. confeſſe that wee know not?  
 this therefore Faith is the gift of  
 that God, whereby a man is parti-  
 me- cularly perſwaded of his owne  
 eſſe fal-

True  
 Faith.

salvation by Iesus Christ, a gift of God, not of men: for they all should have it, and that they have not, *2 Thes. 3. 2.* It is not got by bookes, as arts and sciences, no man can worke it in himselfe or any other, parent in his childe, husband in his wife &c. We see by experience how long many live under the Word, and yet have no Faith. *Vse.* Let them be thankful highly to God that have it, let the other seeke it of him: but many are like those, *Ioh. 6. 5 2.* that understood not our Saviour Christ, and yet would not aske him, so now there bee many who as they cannot worke Faith in themselves, so will not beg it of God neither.

It is true, wee cannot know the things that wee beleeeve to the furthest end and perfectly, as the creation of the world of nothing, our Saviour Christs Incarnation, the Resurrection of

t, a gift of the dead : but know them as  
or the they be revealed, we must.

at the There must bee a convenient  
is no measure of knowledge of the  
sciences grounds of Religion, before  
e it in Faith can be.

entire 1. This condemnes the  
wife Church of Rome which keeps  
e how people in blindnesse, and teach-  
the eth them to beleve as the  
Faith. Church beleeves, though they  
high know not what it is.

he o 2. All ignorant people a-  
t ma- mong our selves, who partly  
that for want of catechising, partly  
iour for want of care in themselves  
aske to marke publickly, or to helpe  
many themselves in private with such  
orke helps as God hath given them,  
not do remain so earthly, carelesse,  
and notorious ignorants, as it  
may therefore bee concluded  
that they bee a generation that  
have no Faith.

l of This will witnesse heavily a-  
ists gainst them, seeing there is  
on now meanes of knowledge to  
of all

*Use.*

all that will take any pain  
 Oh therefore stirre up your  
 selves to get knowledge;  
 quest your Ministers to cate-  
 chise, and reade catechismes  
 your selves.

A convenient knowledge  
 the principles of Religion  
 necessary to be had. Though  
 may bee a man know not every  
 particular of his misery,  
 how hee came into it, and the  
 fall of *Adam*, yet a knowledge  
 of his misery by sinne, and pun-  
 ishment deserved is necessary  
 so of *Christ*, that there is no sal-  
 vation but by him; and by his  
 death, though not knowledge  
 particular of *Christ*s nature and  
 offices. And so in the other prin-  
 ciples.

2. In true Faith is an assen-  
 to the truth of Gods Word,  
 and that not wavering but  
 firme, not because we see how  
 or can render or see reasons of  
 the truth of the things, but be-  
 cause

paine, because God hath spoken them,  
up you. 2. Pet. 1. 16. hee knew the  
things hee taught concerning  
Christ were no fables. So Paul  
was so resolved of the truth of  
that he beleaved and taught, as  
he durst pronounce him accu-  
sation that taught the contrary,  
and was ready to lay downe his  
life for it, as the Martyrs.

And here by the way under-  
stand what is the Object of  
Faith, viz. Gods Word, not  
mans word, or conceit, or any  
other thing. I beleieve such a  
thing as that I shall bee saved,  
because God hath spoken it, not  
because I thinke so, or because  
I finde it so written in the Apo-  
callypha or some mans writing.  
I beleieve like a foole, except I  
can bring Gods Word for that  
I beleieve; for that is the onely  
foundation and ground of true  
Faith, because God hath spo-  
ken it, that is well: for then we  
may beleieve it, and otherwise  
we

Object of  
Faith.  
Faith  
builds not  
it selfe, as  
Popery  
tells, upon  
unwritten  
verities.



wee beleeve like children ; many beleeve and cannot tell why ; A groundlesse faith.

Secondly, the whole word of God is the object of faith : law, gospel, commandements, prohibitions, promises, threats : so that I must beleeve all, and not as some, that beleeve the promises, but not the threats. Yet the most proper object of faith is the Gospel, and Christ therein exhibited, and life and salvation promised by him : the promise of life first, and then all other inferiour promises of preservation, provision, of perseverance, audience. It is the beleeving the promise of salvation by Christ that saves us, not the beleeving of any part of Gods word ; therefore they that beleeve the maine fully (as they say) and yet have no faith in the inferiour promises, but runne to unlawfull shifts, or be utterly dismaied in any trouble, they

they deceive themselves: if the  
greater, then much more the  
lesse, *Rom. 8. 32.* Some can-  
not bee confident of outward  
things, and those inferiour pro-  
mises, except it be from belee-  
ving the maine promise, &c.

Next to the assent in true  
faith, followeth that wherein  
it outstrips the other two false  
faiths, *viz.* a particular applica-  
tion of the word of God, espe-  
cially the promises, even the  
promise of life and salvation  
by Iesus Christ to a mans owne  
selfe; for as hypocrites beleeve  
the threatnings in generall, but  
not to themselves; so the pro-  
mises, &c.

It is therefore a particular  
perswasion of my heart, that  
Christ Iesus is mine, and that I  
shall have life and salvation by  
his meanes; that whattoever  
Christ did for the redemption  
of man-kinde, hee did it for  
mee, &c.

*Faith  
what.*

*A*

Seat of  
faith.

A *perswasion*, not a conceit  
an opinion, or blinde and  
certaine conjecture, but it is  
*perswasion of the heart.* And  
here by the way understand the  
seat of true faith, to bee the  
whole soule of man, not in the  
head onely, or heart onely,  
knowledge and assent in the  
head; the particular apprehen-  
sion and application of it to  
ones selfe, and the confidence  
and comfort growing thereon  
is in the heart; so that faith  
begun in the head, but not per-  
fected till it come in the heart.  
*Act. 8.* towards the end; *if thou*  
*beleeve with all thine heart.* *Act*  
*16.* *God opened Lydia's heart:* and  
*Rom. 10.* *with the heart a man be-*  
*leeves to righteousness.*

Faith is [a perswasion, as  
*Rom. 8. 38.* *I am perswaded;* and  
therefore called knowledge, to  
shew the certainty. *By his know-*  
*ledge shall my righteous servants*  
*justifie many,* *Esa. 53. 11.* *This*

life eternall that they might know thee, Iohn 17.3. Iob, I know that my Redeemer liveth. 2 Cor. 1.1. 1 Theff. 1.5. Hence also it is, that it is called *Heb. 11.1. A demonstration*, from the word of God of such things as be above beliefs: and *an evidence of things not seene*, making things absent to the beleevers to bee present, as resurrection to eternall life. It is also called *an assurance Heb. 10.22. draw neere in assurance*, and *Rom. 4. Abraham was fully assured*. Though every faith be not a full assurance or perswasion, yet every true faith hath assurance and certaintie in it, and tends hereto more and more: for the weakest desire to be assured, yea, that faith that is weakest hath certaintie in it, being built on certain grounds, upon the word of God and promise, or on the witnesse of the Spirit.

As a man in a dungeon sees

C

light

light at a little crevis, as certainly as hee that is abroad, though not so much; And a purblinde man sees the Sunne. as certainly though not so cleerely as the quickest sighted. A shaking palsie hand shakes in the reaching out to take the gift, but it holds it surely; so true faith is opposed and assayed with doubtings, but they bee not of the nature of faith, but of our own corruption, and the unregenerate part, as faith is of the part regenerate. When they looke upon themselves, they doubt and feare; when upon Gods unspeakable goodnesse and infallible truth, then they are bold in beleiving: so that a weake beleever doubts betweene whiles, not of Gods word, or whether Christ bee a sufficient Saviour, or whether or no God will performe his promise to humble and contrite hearted sinners that seeke and cry unto him

him for grace and mercy, &c. but whether he be such an one or no, which hee shall know more certainly in time, &c.

It is a particular perswasion, *My Lord, my God, saith Thomas,* and *Iob, My Redeemer liveth,* and *Gal. 2. 20 and Mary, My Saviour.* According to that of the Prophet *Hab. 2. 4. The just shall live by his owne faith.* This is set out by divers phrases of Scripture, *Iohn 1. 12.* Beliefe is called the receiving of Christ as the hand a gift, and *eating Christs flesh, and drinking his blood, Iohn 6. putting on Christ, Rom. 13.* Which is an appropriating that part of the meate to a mans selfe which is prepared. And as he seeing, liking, and commending the meat nourisheth not, if it bee not eaten, so not the knowing of Christ, assenting to the truth of the promise, and of Christ the Saviour, except *Apply him to mee.*

And this is signified by the particular setting downe the articles of our Faith, which are not well beleevd when in generall, but when every of them is particularly applyed to my selfe; for what availes to beleve that God is a Father, if I beleve him not to bee mine? and Christ a perfect Saviour who dyed for mans sins, rose againe for his righteousness, except I beleve *hee did these for mee?* and so in the rest; That there is a holy Catholike Church, except I bee a member of it; forgivenessse of sinnes, resurrection to eternall life, *except I beleve they belong to mee.*

This is confirmed by the Lords ordinance of the Sacrament wherein *he applieth Christ to us in particular*, and wills us to appropriate him to our selves. In the Lords Supper God gives Christ under the  
out-

outward signes of Bread and Wine; as if he should say, As verily as I give thee this, so verily I give thee my Son & all his benefits. Now as every one particularly takes the bread and wine, eating and drinking the same, so are men thereby taught to reach out the hand of Faith to take Christ home to them.

This serves for examination, *Vse.* that every man may try whether he have *this particular assurance* yea or no: if hee have, and that well grounded, and so have a true faith, herein he may be comforted.

As for those that are not particularly perswaded, they receive no fruit or benefit by Gods holy ordinances. Some because prophanely they never regarded any such thing, but have spent their time about other matters, esteeming this as a matter needlesse, or to be had



at pleasure; and therefore have never thought of it: therefore cause have they to bee ashamed and awakened.

Others have it not, because they have sought it most lazily, who now and then have beene toucht with some little sight of sinne and danger, and by the provokings of the Gospell have been moved sometimes, but as soone goes out againe, and other things put it by, and so seeking coldly and by fits have got nothing.

If these had a lath or two more of the Law (as they must ere they will mend their pace) it might doe well. But doe men trifle about the weightiest matters, and thinke they will come alone or at leisure? Oh let such remember that the sloathfull hand maketh poore.

Others have it not, because they never seeke it, as supposing that it cannot be found, be-  
cause

cause they thinke none can know so much of Godsminde, and that they be proud that say so. These like Ratts bewray themselves by their owne noise, that they be no beleevers; for Faith is a particular perswasion: and because they are not assured, they would that no body else should.

Neither indeed can I tell how they should, seeing they never had their proud stomackes pulled downe, to deny and goe out of themselves with heavie hearts for sinne, to seeke mercy, nor have their proud hearts stooped to Christs yoake and government. But such must come to another passe ere they come by any assurance.

What if they have none? yet others who being meekned and humbled, doe seek mercy with broken hearts, and are willing to stoope in all things, these may and shall get assurance,

when such carnall worldlings shall be cast out. They thinke it impossible, but the impossibility lyes in their proud stomackes; if they would but come downe as they ought, they should find it possible, and should obtaine it.

Others are perswaded, yea and fully too, that they shall be saved, but if you aske them how they came by it, they cannot tell. Such thinke that it is sufficient to have goods, though they cannot tell how they came by them.

Nor can they prove it, or have any ground from Gods Word, and yet they are so verily perswaded; but why? they say they are not book-learned, but all the towne cannot beate them from it. But doe you beleeve, and cannot prove it? Some will say, because God is mercifull. So God is just, and will bee glorified in the condemnation.

demnation of all ignorant and carelesse persons. Some because they have not been so bad as many others, but carefull to pay every man his owne, and to doe nobody wrong. A wofull reason and rotten ground; if it had beene quite contrary it had beene much better to bee liked of, seeing now they thinke to be beholding to themselves for Heaven; and publicans and sinners shall goe to Heaven before such proud Pharisees. Some by their good repenting, never having Christ in their eie. Some more cunning, say they are sure to be saved, and that by Christ, and that he dyed for them, but what promise in all the Gospell doe they prove it from, or ground upon; they cannot tell.

But it may bee they will say, Christ dyed for sinners: but I am a sinner say they, therefore he dyed for me.

But Christ came not to dye

for all sinners; but for the humble, broken in heart, penitent, which. these are very farre from.

But some I know, yea divers in this company I am perswaded, have attained this true and particular assurance, and are able to prove how they came by it, and by the fruits of it can approve it. Let these be thankfull for that they have, and for all the meanes whereby they came to it: and knowing themselves to have such a lively Faith as is necessary to salvation, let this provoke them to labour after the increase of it by a constant use of all good meanes, and godly watchfulness, and good conversation.

And for those that yet have not this perswasion, but seek it, as the one needfull thing, let them not bee dismaied, seeing they are not wholly without it, but let them continue, and labour,

bour, and in time they shall see more.

2. Next this confuteth the tormenting doctrine of the Church of Rome, that teacheth that particular perswasion and assurance of Gods love is hereticall pride and damnable presumption, and that men may hope well but goe no further, & so hope, as yet they must still be in doubt and feare, which they count to bee a vertue in our Faith to be mixt therewith, which is a grosse thing, seeing they are of the flesh, and the unregenerate part, and wee are bidden to beleeeve, and not only to hope well.

They finding people in trouble of minde, doe hold them in doubting, and by their doctrine leave them in desperation, because they teach them not to looke for salvation by the free mercy of God, and the merits of Iesus Christ, but

partly

partly at least by their owne workes ; therefore they tell them they must goe thus farre a pilgrimage, and offer to this and that Saint, lay out thus much for Indulgences, repaire such a Church, give thus much to such a Cloyster; and doing thus they may bee in good hope: and for the more surety they must give money to the Priests to say Masses and Dirges for them, that if their soules happen to goe to Purgatory, they may be soone delivered. And hereof it commeth to passe, that they seeing their sinnes many, and deserving certaine damnation, and their workes imperfect, are ever afraid they have not done enough, & so fall to despaire, the proper fruit of this doctrine.

But why do they thus teach? onely for their owne gaine, to fill their coffers, like unconscionable Chirurgeions, that set  
for-

forward a wound to day, and  
backe to morrow, and lay poi-  
soned things to it, making it a  
grievous sore, to picke out the  
more money, whereas they  
could have healed it quickly,  
but then they should have had  
but little mony.

And as some Lawyer that  
sets forward a mans cause in  
Law, but after lets the Adver-  
sary have a vantage, that it  
may bee the more difficult and  
longer-lasting suite, and also  
make the Clyent double the  
fees, and yet it may bee lost at  
last; so these, if they would ap-  
plic the right plaister at first,  
should deale well: but then the  
cure would bee too soone  
wrought, and their kingdome  
would come downe, as *Gardner*  
said: If you open that doore  
to the common people, then all  
is gone. By this craft they  
have their living, as *Demetrius*  
said, *Acts 19.*

But



But let us thanke God that wee are not under this woefull bondage, in which men are continued long in doubting, and at last brought to utter despaire. And let us whilest the light of the Gospell lasteth, labour after the assurance of our salvation; seeing if it bee diligently sought after, it may assuredly bee attained, as appeareth by these reasons following:

1. God bids us make it sure. 2. *Pet. 1. 10.* also. 2. *Cor. 13. 5* and therefore it may be done.

2. If a man may know that he beleeveth, then may hee be sure of his salvation; but a man may know that, 1. *Ioh. 2. 3.* For though some thinke they have it that have it not, yet this hinders not but that a true believer may know. And as one dreaming that hee is rich and is not, hinders not but that hee that is rich may know he is so:

so is it in this case.

3. If a man may know that he is sanctified, then hee may know he shall be saved, *Rom. 8.* but this a man may know; for though wee cannot perfectly know our hearts, yet wee may, so far as we may by the Word of God discern enough to assure us of our sanctification.

4. Also the Spirit of God witnesseth to our spirits that we are the Lords; that is, the Spirit of truth, that knowes all things, the deep things of God, is of the privie Councell, and of whose testimony no doubt is to be made.

5. Also if wee may have peace toward God, yea peace passing all understanding, yea joy and that unspeakeable and glorious, and be filled with joy and peace in beleiving, as *Rom. 15.* then we may be assured of our salvation: for can blinde hope breed these? no, but true

true assurance.

6. If wee have entrance with confidence into Gods presence, as *Eph:s.3.12.* then wee may bee assured. But the former is true, and therefore the latter.

But the Papists object,

*Ob.1.* It is presumption.

*Ans.* Yea, if we lookt for salvation by any thing in our selves, but seeing we are assured of it onely for Gods free mercy, and Christs merits, wholly denying our selves, it is no pride; the rather, because God requires it of us: and therefore it is rather pride in them, under a colour of humility, to disobey Gods Commandements.

*Ob.2.* No mans name is in the Scripture. *Ans.* But there is better; for there is the beleevers nature.

*Ob.3.* But the promises are set downe generally or indefinitely, not particularly to mee.

*Ans.*

*Ans.* Wee may by a true and sound reasoning make it good to our selves, as in other things. Every man is a reasonable creature. Assumption. But I am a man; therefore the conclusion followeth necessarily.

Thus we do from the general propositions of the Law, inferre particular conclusions. For how know you you have deserved hell? The Scripture saith, cursed is every one that continueth not in all things written in the Booke, &c. *Deut. 27. 26.* But I have broken the Law; therefore thus you conclude, though your name be not there: so may and ought we doe from the Gospell. Who so beleeves shall bee saved: but I beleeve, therefore I shall be saved.

So the weary, and laden, lost, hungry, and such like, shall have mercy. But I am so, therefore &c. This is more certaine than if my name were in the Bible.

*Ob. 4*

*Ob. 4.* Wee are bidden to worke out our salvation in feare and trembling. *Ans.* Not a slavish kinde of feare; for we must serve him without feare all the dayes of our life. *Luke 2.* but a religious feare of offending, which stands very well with assurance.

*Ob. 5.* How can we be sure of our salvation, when wee know not whether wee shall hold out to the end? such and such have fallen, *Saul, Salomon, Judas, Demas, David, Peter.* This shall be answered towards the latter end of this treatise, where I prove the Perpetuity of Faith.

It remaines therefore, for all hath beene said to the contrary, that we may be particularly assured of our salvation, and that this is true Faith. And therefore let us labour for this above all things, and not be deceived about it.

Thirdly,

*Vse 3.*

Thirdly this serveth to teach and move all and every of us to labour for this faith, and particular assurance; without which there is no joy: and to give no rest to God or our selves till we have it. Seeke it, and seeke it earnestly, as becomes such a jewell.

Oh the folly and madnesse of most people that can make a life without this, but not worthy to be called a life: In death you would be assured; but you should seeke it now, or else never looke for it then, &c. My hearts desire is, that if it were Gods will you might all prove beleivers; I should be glad, but you should have the benefit. Some fruit I thanke God I finde in this kinde now and then, but oh that the rest would come in, &c. without this no comfort in life or death, no heart to any good dutie, no part in Christ.

The

2.  
*Author  
 and by  
 what  
 meanes.*

The second point propounded is concerning the author and chiefe efficient of Faith, and the meanes whereby hee worketh it in us. For the worker of Faith, it is God and none other: first it is not Nature, for then all should have it, but 2 *Thef. 3. All men have not Faith.*

And though many say they have ever beleaved, and it was borne with them, yet they deceive themselves, and have no true faith in them at all. Such faith indeed as they have, may be, and was borne with them, that is, a blinde presumptuous conceit without ground.

It is not natures. *Mat. 16. 17.* flesh and blood have not revealed these things to thee, but our Father which is in heaven.

Wee have it not from our parents *Iohn 1. 13.*

It is not onely not in our corrupt nature, but it was not in the

the pure nature of *Adam*, who beleevd in God, but not in Iesus Christ. For it came in since the fall that wee have need of a Redeemer; and to be saved by an other bodyes sufferings and obedience is a supernaturall thing, and hard to beleeve. To the Grecians and wise men of the world it is foolishnesse.

1 Cor. 1. 23.

Nay wee are nothing apt to it, nor able to thinke a good thought; our heart is so bound up in unbeliefe, and wee lockt in the chaines of it, that except God open the doore of the heart as he did *Lydia's*, to see and feele our sinnes, and the wrath of God due thereby, we despaire, and fly from God as *Indas*, yea every step to Faith is out of our power and reach.

Not man nor Angell can worke it with all the wisdom they have. It is the worke and gift of God; of Father, Sonne



Sonne, and holy Ghost. Of the Father, *Iohn 6.44.* of the Sonne *Heb. 1.2.2.* of the holy Ghost *2 Cor. 4.13.* *Phil. 1.29.* it is given unto you freely, not only to beleeve on him, but also to suffer for his sake, *Iohn 1.13.* *Act. 16.* God opened *Lydia's* heart, yea, and that of his mighty power, as it is, *2 Thes. 1.11.* *S. Eph. 1.18.19.* mention is made for the working of Faith, of the mighty power of God.

So is hee the increaser and perfecter of it : *Lord increase our faith,* said the Disciples. And Christ is called the finisher of our faith, *Heb. 12.2.* and *Phil. 1.* *I am perswaded that he that hath begun this good work in you will finish it untill the day of Iesus Christ.*

Again, by Faith we are delivered from death, which who can doe but God that raiseth the dead? 2. Wee are pulled thereby out of the hands of strong

Of the strong adversaries, as Sinne, Di-  
 uell and Death, which no po-  
 wer but Gods can doe. 3. By it  
 wee are advanced into a better  
 state than that in *Adam*; and  
 can wee doe this for our  
 selves?

Let this instruct and lead us  
 to humility and thankfulness.  
 If wee have faith, to acknow-  
 ledge it the whole and free  
 worke of God in us, without  
 any aptnesse in us: wee are like  
 the sicke man, *Iohn 3.* unable to  
 put in our selves when the wa-  
 ter is stirred.

And to be thankfull to God,  
 giving all glory to him; that  
 passing by so many others as  
 good as we, hath yet beene plea-  
 sed to shew us mercy, that had  
 no ability or preparation in us  
 thereto, but all opposition, as  
 much as they that bee furthest  
 off. Wee might have sitted like  
 stocks, not mooved at all by any  
 thing, as most doe, or when wee  
 had

*Vse.*

had had the sight and burden of our finnes might have despaired as some doe.

They that never knew what sinne meant they can easily beleeve, but they that have felt the burden of sinne finde it hard, all such may thanke God they despaired not.

Wee should also make high account of it both for the gift and for the giver: a great King gave it us, therefore nourish and use it so well that hee may give us more.

Secondly, it serveth to confute the common opinion of the easinesse of Faith, that either they have ever beleaved, or can beleeve when they list.

Men can neither worke it in themselves, nor yet will beg it of God, that can; if the blinde men in the Gospell had done so, they might have dyed blinde; so these.

If wee have it not, then let us labour

labour with God in humility for it in the use of the meanes, and not trust to our selves, as most doe, that goe on without it, yea, knowing they have it not, yet they goe on, as it were in their power at their owne pleasure, or as though it would fall into their mouthes alone: as they *Iohn 6.* that neither understood our Saviour Christs speach, nor would aske him who would have taught them; whose example let us shunne, and begge it of God with all earnestnesse as a thing so necessary.

*Ob.* But what shall my prayer doe good till I have faith?

*Ans.* Doe thy duty as thou canst, which is a thing required, and though thou canst not do it well, yet see if God will bee wanting to such desires: as our Saviour Christ saith, whatsoever yee pray for shall bee granted, yea if you aske the holy

D

Ghost.

*Causes.*

Ghost : now one cannot pray well but by the holy Ghost.

The causes that move God to worke Faith in any, is first his free election ; 2. The next the merit of our Saviour Christ. First his election, therefore *Act. 13. 48.* so many as were ordained to eternall life, beleev-  
ved : and hereof it is called faith of Gods Elect. So our Sa-  
viour faith *Ioh. 6. 37.* *All that my Father hath given mee shall come to me.*

God workes Faith in all his Elect in due time, that live to yeares of understanding : for Infants, hee saves them by a way no lesse wonderfull than unknowne to us, by applying Christ to them by his Spirit.

But all that be of yeares hee workes faith in them at one time or other.

It is not ( as some imagine ) that children have faith wrought in them at their Baptisme,

tisme, but afterwards.

Wee have a marke of our election when we come to beleeve, and not before: they therefore that have it, let them rejoyce in it; they that have it not, let them never bee quiet, seeing till then, if they have lived under the meanes, they carry the marke of a reprobate.

2. Wee must ascribe nothing to our selves for our faith, but to Gods free mercy, and Christs merit, and bee thankfull to God in Christ Iesus for it.

The meanes whereby God workes it, is, The ministry of his Word, *Rom. 10. 17.* the which is therefore called the arme of God, & the power of God to salvation, *Rom. 1. 16.* the word of Faith: see it in *Act. 2. 37. Lydia, Acts 16. 1 Cor. 14.*

Even the ministry of the Word by mortall man, not by

D 2 Angels,

Vse. 1.

Meanes.

Angels, *Act. 8.* an Angell sends *Philip* to the Eunuch, so bids *Cornelius* send for *Peter*, *Act. 10.*

It was our request that it should be so, *Exod. 19.* so God granted it, and promised to raise up a Prophet like *Moses*, that is, *Iesus Christ*, like us in all things except sinne, and both before and after him a succession of Prophets, *Eph. 4. 11.*

And this hee will have done by plaine preaching in the evidence of the Spirit, and power of God, the plaine delivery of the Word without the painted eloquence of mens wisdom, high & stately phrase of speech. And as he would not give *David* the victory in *Sauls* armour, so hee will not let his ministers prevaile with carnall weapons. He would have *Christ* crucified to be preached in a crucified phrase.

And therefore though this seeme a homely and plaine way for

for effecting such a thing, yet seeing God hath sanctified it to this end, it shall prevaile; as the compassing and blowing of the trumpets of Rams horns to pull downe the walls of Iercho.

This serveth to rebuke those that either simply or under any colour abase this ordinance, or equall any other to it in this respect, much more if they prefer any other thing before it: whom the King will honour (as in the story of *Mordacay's* advancement) every man honours too; so should it be, whom or what God honoureth that should we.

Some make reading equall, and call that preaching. It is true, it is a kinde of preaching, taking the Word in a large sense, as they that being healed, publiht abroad what Christ had done for them: but to equall with the ministry of the Word, either publike reading or private, is to abuse Gods ordinance;

*Vse.*



dinance. It is not that which God hath used or doth use to the working of Faith. And we see by experience what fruite comes of bare reading without preaching. The Eunuch read the Scripture himselfe, but was never the neerer, till *Philip* preached Iesus to him out of it, *Act. 8. 35.* So after the Lecture of the Law and Prophets, the people, say, If you have any word of exhortation to the people say on, *Acts 13. 15.* so our Saviour Christ, *Luk. 4. 17.* read a text, and then preached out of it.

Secondly, it reproveth those that under a colour of magnifying prayer, would cry downe the credit of preaching, as if they might not stand together. Yes, and be both of credit and good use; and who makes more conscience of prayer, than they that are most painfull in preaching?

But

But what prayer doe they thus call for, when they say lesse preaching and more praying? not that most lively and forcible prayer which is conceived by the helpe of Gods Spirit, which many are more enemies to, than to preaching, and disgracefully abuse Gods holy ordinance, and the gift of prayer, by calling prayer conceived extrumpery.

True it is that there is a place for set formes of prayer in the Church, and of an ancient & profitable use it is in the Church of God: but by this either to disgrace conceived prayer, or to use so much set prayer as should juttle out the preaching of the Word, none of sound judgement and good conscience will approve.

This also teacheth us reverently to attend on it as Gods ordinance, for working of Faith, and to meete the Lord

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where hee hath appointed. If ever we shall have Faith it shall bee by this meanes; attend at wisedomes gates, and watch at the posts.

And therefore that we neither tarry at home reading, when we should be hearing the Word preached; nor that wee have oxen and farmes when we be called to the Word, and much lesse at the ale-house; nor shift off and say, Oh if wee might heare an Angell from heaven, or see such miracles as in former times, wee would have beleevved; but this plaine preaching by men that wee know whence they are, is poor: as the Israelites did by Manna. Oh falshood of mans heart; but if they take no good by this, then neither if one should rise from the dead, *Luk 16*. Gods ordinance carries force.

3. Let us examine our selves, whether it hath been a word of Faith

Faith to us or no, else we have heard to small use. If it should rain, & the Sun shine on others ground, & make it fruitfull, and not at all upon ours, wee would thinke it a heaue punishment, much more in this. If yea, then it hath obtained the right end in us; let us thanke God, and attend it still for increase.

Againe, if the Word be the meanes of working Faith in us, then the Ministers of God are instruments in this businesse, which is a great honour to us, and should make us very careful. And this also should cause the people to reverence Gods servants upon whom is the holy anointing, and that who so preacheth the Word soundly and sincerely, they should give them double honour, and labour to make use of their ministry; and to attend upon it when they take paines, though all things bee not to

The Spirit,

their mind, 1. *Thef.* 5. 13.

Now yet we must know it is not the outward ministry of the Word only, that is able to worke Faith, but with the inward working of the Spirit, and it is that makes every part of the Word effectuell. It is neither the Ministers gifts, nor the peoples aptnesse, wit or good nature, but the worke of Gods Spirit, *Acts* 11. The hand of the Lord was with them: so that, what is *Paul*, and what is *Apollo*? They may plant and water, but it is God that giveth the increase. God, and not *Paul* opened *Lydia's* heart. True it is the Minister may helpe or hinder, by the matter or maner of his preaching, and his life. If he preacheth such matter as is fittest to worke Faith, if in a zealous and good manner, and live godly, this man is most like to prevaile, rather than such as shall teach truths, but not so  
pro-

proper, or shall preach coldly or girdingly at the better sort, or flatteringly, or live dissolutely. And this should teach us not to trust to Ministers gifts, or our owne wit, but to crave the assistance of Gods Spirit, every time we go to the Word. The contrary is the cause of little profiting. Pray him to blesse the doctrine of the Law to humble and throw you downe, and the doctrine of the Gospell to comfort againe in due time, and to make every point to be effectuell; without which the Word shall bee a sound in the eare, but vanish away without any impression.

As the Anabaptists doe foolishly on the one side, boasting of great matters of Faith wrought by the Spirit without the Word: for, for the Ministry of the Word they care not, but have all by revelations; whereas God workes both ac-

cor-

according to his Word, and by his Word, and not usually without it, therefore they are vaine delusions. So most among us content our selves with the Word, and never regard to crave and looke for the inward working of the Spirit.

*Ob.* But why doe you will us to pray to God for his Spirit to worke with his Word? Is our prayer like to prevaile? you have taught us that without Faith there is no pleasing of God, and that prayer is abominable till we be beleivers.

*Ans.* True, I grant, one without Faith cannot doe a thing in the right manner pleasing to God, yet it is a thing that God requires to attend his Word, and to pray that his Spirit may make it effectuell; which if we doe not wee sinne double, both by abiding in unbelief, and disobeying Gods commandment too.

True;

True also it is, that God is not bound therefore to heare this prayer, and worke grace in this party, because he once made us all happy; yet it is very likely that God will heare it: hee can pardon and passe by the faults of the duety, and blesse the duety, who useth to turne all to the good of those hee meanes good unto. He may heare his prayer at least as hee heares the yongue Ravens that cry, *Iob 39.* So that the party reasons thus with himselfe, or may, when hee is tempted not to heare or pray for a blessing, because it is in vaine, and it is sinne: If I doe not heare and pray, I am sure I sinne, and so must needs perish; but in seeking I know not what God may doe for mee. As the Lepers, *2. King. 7.* that sate without the gate of Samaria ready to starve; If we stay here we die, if we goe into the citie. (say they) there is nothing but fa-



famine; but if wee goe to the campe of the Aramites they can but kill us, and wee cannot tell whether they will or no. It may be wee may finde some victuals, or they may spare us, wee may speede better than we looke for: so here.

Finally, let them know, that whilst God worketh in them earnest desires to pray and to be heard, hee doth also at the same time worke in them the first degrees of true Faith, and so accepteth of and heareth their prayers according to his gracious promise, although they know not that Faith is already begun in them; for this is one fruit of Faith, to pray fervently with an earnest desire to have our suits granted.

Now then let us consider more paticularly, what part of the Word of God serves to worke Faith. And that is both Law and Gospell, and the joynt mi-

ministerie of them both; the one preparing, the other effecting it by degrees.

*Ob.* I doe not thinke but God workes this Faith at once; where it is without such steps: And besides I observe how God workes diversly in many, some after one fashion, some another.

*Ans.* None can prove or shew presidēt, that faith was wrought in an instant at first, without any preparation going before: nor can it bee conceived how a man should beleve in Christ for salvation, that felt not before himselfe in a miserable state. But as the needle goes before to pierce the cloath, and makes way for the thred to sew it: so is it in this case.

I grant the Lord who is the most free Agent, takes liberty, and workes as it pleaseth him, and there is oddes and difference for time, measure, and such

such things , but for the generall alwayes the same; by humbling first , then comforting, and that by degrees: I speake ordinarily.

Therefore seeing by observation his dealing with most, wee may well say, that thus he doth and will ordinarily worke with those that he meanes effectually to call and worke Faith in. Though it may bee the parties may not perceive every step by which they are brought along, yet it is so usually. True it is that God humbleth some more, some lesse, and so gives more and speedier comfort to some than to others: some extraordinarily humbled, and yet but weakely comforted; and contrariwise, some meanely humbled, and yet extraordinarily comforted. But this is not usual.

Some get up sooner a great deale , and with small meanes and helps ; some with many  
more

more helpes, yet much adoe to get comfort, or to be upheld.

Yet this hinders not but it is true, that God usually keeps an order, and according to the measure of the one is the other which hee doth. And so wee may propound it not to binde the Lord, but our selves, to expect ordinarily from him.

Therefore we Ministers must not separate the things God hath joyned, but preach both Law and Gospell.

*Vse.*

Yea magnifie the great wisdom and mercy of God that hath left to his Church such a ministry of both together, without which there could be no sound worke of grace wrought in any.

If the Law onely be preached, its the way to terrifie, torture, and drive to despaire; if the Gospell only, to make folks licentious Christians, and to looke for salvation by Christ  
ere

ere ever they know what neede they have of him : and so to be Christians by halves , and at pleasure, and to break off when they list, and at last to be never the neere. If the Law teach men, they must avoide this sinne and do that duety, which is the second use of the Law that pertaines indeed to the regenerate, concealing the first use of the Law : men will bee doing as they can, and thinke they doe very well, and yet deceive themselves ; therefore the Gospell comes and tells them, without Faith it is impossible to please God , and so cuts their combe againe : and so both together doe wondrous well, and make a sound Christian where they have their working.

Yea and that in order. The Law first humbles , then the Gospell comforts ; the Law tels us what to do, the Gospell that  
we

we must do it in faith, or else it is in vaine.

In the next place consider how the Law and the Gospell doe worke, first upon the head, then upon the heart : first enlightning the minde, next working upon the will and affections; as, The Law, with the inward working of the Spirit (without which no good is to be looked for) makes a man see his misery. Secondly, by the same Spirit it humbles a mans heart, in the sight and sense of it: So, the Gospell inlighteneth the minde with knowledge of the way of redemption: Secondly, it workes upon the heart to affect, seeke, prize it, and at last to apprehend and beleeve it : the latter is the more difficult worke of the two, the heart being more out of frame than the understanding.

But let us more distinctly consider

*The Law  
his worke.*

consider of the severall workings of Law and Gospell, together and in the working of Faith: first the Law, and it hath three workes. 1. It enlighteneth the sinner. 2. It convinceth him. 3. Raiseth up terrour in him. But of this (in a word) bee sure, that the Law workes no grace, but onely prepares for it. A man may have all that the Law can worke, and yet bee a reprobate; and yet the workings of the Law could not be wanting: it is a killing letter, the ministration of death and of condemnation, 2 Cor. 3. 1. 9.

The Law enlighteneth a miserable sinner, in whom God hath a meaning to work Faith, with a cleere and particular sight of his misery, and wofull state he stands in by sinne, and makes him distinctly to see these things: 1. His sinne (being at first created happy) that hee hath wofully fallen from it, and

and lost it, and wickedly rebel-  
led against so good a God. Next,  
it tells him of his originall sin,  
whereby as with a plague of le-  
prosie his whole nature, soule  
and body, and every faculty of  
them is tainted and poysoned.

Then the wofull state of the  
body, every member being be-  
come a weapon of unrighteous-  
nesse, and sinne, as the throate  
an open sepulchre, the mouth  
full of deceit, and so in the rest,  
*Rom. 3. 13. 14.* lame to any  
good, as in the particulars.

Not onely thus, but that as he  
never did, so can never doe  
ought but sinne, his corrupt na-  
ture poysoning every action,  
even the best that he doth, so as  
he is not able to thinke a good  
thought. But then it tells him  
the other part of his miserie,  
which is that that troubles  
him, else he would not bee stir-  
red at all for his sinnes though  
never so many; but the punish-  
ment



ment is that that must trouble him, not his sinne, as yet hee is not come to that. For punishment, the Law tells him hee is cursed, that is, subject to all evil here and hereafter, and that the wages of sinne is death the first and the second, and fore-runners of them both.

But all the punishment of this life, though cursed at home, abroad, sitting, walking, in himselfe, in his minde, body, goods, name, though these be much, yet alas this is a heaven in comparison of the hellish torments which hee must indure everlastingly in the world to come.

Next, the Law sheweth that this party hath no way to helpe himselfe out of this miserie by any thing hee can doe, but doth daily increase it.

2. The Law also by the working of the Spirit doth convince the party that that is particularly

ticularly true of him which before he used to post over his head as pertaining to others not to him; but now God makes him take this to himselfe, and to apply and appropriate it as if the Minister spake to him alone by name; and to thinke the Minister knowes all his heart, looketh on him, and speakes directly to him, though it may bee the Minister knew him not, or not his case, but God makes him so to thinke.

3. Next, the Law raiseth terror upon these two; and puts this sinner out of his old secure peaceable course of impenitencie, that hee went on in. Whether the prophane that went on boldly in his sinne, or the civill man trusting in his owne righteousness; the law drives him out of those conceits, and terrifieth him with feare, finding himselfe in a most wofull state,  
both

both by his innumerable finnes, and the infinite punishments due thereby, and finding the keeping of the Law impossible, and the suffering the punishment deserved intolerable; and so this workes feare, and makes him as one shot into the flesh with a crosse or bearded arrow, which he cannot shake out, nor abide the smart, but stamps as one stung with an Adder, that cannot stand his ground, but is wholly possessed with feare.

Hee findes his sinne as his irrecoverable debt, his conscience as an unpartiall accuser and cruell Iaylor, himselfe a prisoner, and a prison to himselfe, Death a Sergeant to arrest him, God a terrible Iudge, the Law an Advocate to plead for God against him, the Divell his executioner, Hell the place of his torment, where hee is to endure endlesse, easelesse, and  
remedi-

remediless woe.

Now this cannot but terrifie, though some more, some lesse, as wee shall heare hereafter.

And here by the way observe a difference betweene naturall terrour and this legall terrour: That ariseth of some naturall cause, or the worke of the Diuell; and some are so feared, that they dare not be alone, thinke they see ugly sights, and night and day cannot sleepe. Now this hath no disposition to doe any good, but to drive men from God rather; and such either by wrestling outgrow it, or by shifting place, or going to a Physitian, or which is worse, to a Wizzard.

*Naturall  
terror.*

Indeed so God of his grace may worke, as hee may fall into the hands of some wise and godly experienced man, that may seeke to turne the streame, and by laying open his spiritu-

E

all

all miserie to drowne the former, and so it may come to legall terrour, and be an occasion of good; though this is rare.

But legall terrour is upon the ground of the apprehension of their sinne and punishment, and is usually made by God an occasion of much good.

Now though this legall terrour be oft an occasion of good, yet it is not so necessarily, nor ever, but an hypocrite and reprobate may have it, yea a man may have it and bee a divell, and many wayes miscarry; as, he may despaire as *Indas*, or weare it away as *Cain* by building Cities, inventing Musicke, and such conceits, still the unquietnesse of his conscience: and (as many among us) by drinking, gaming, merriments, or much imployment in the world, that hee may not heare the inward din and noyse with.

within. As it was when they offered their children to *Molech* in a brazen vessell hollow, with fire under, they had some playing with Tabrets, to drown the noyse of the childrens cry: so here.

And some againe finding themselves over-burthened by the instigation of the divell, that is ever at hand in such times, doe throw it off, and fall to their prophane course of all dissolutenesse, and thinke, they were best take their pleasures while they may, seeing they must be damned, and as good be damned for somewhat as for nothing, or a little. Indeed if there were any hope, it were another matter, but seeing there is not, they will take their fill. And thus though they have not committed the unpardonable sinne, yet they cutting off themselves thus desperately, are in as bad a case. And all this comes

on them as a punishment of their former presumption, whereby through the divells perswasion they thought God all of mercy, and that they could have him at an houres warning at any time, and could please him with a call, and cold, Lord have mercy. And now they are as farre on the other side ready to deny Gods mercy and power to save them, as they did his justice before.

So that wee see that legall terrour is but a common gift. All come not to it, but are shut up in hardnesse of heart: and though a man may have it and bee lost, yet it is that that all come not to. Sundry never came so farre, were never enlightened, or not convinced; or if both, yet not terrified. What, not though they are convinced of all this woe to belong to them? No truly, such is the impenitrable hardnesse  
of

of the heart of man more than an Adamant.

Tell a man, all he hath is cast away by sea or fire, and his children slaine, it terrifieth and amazeth him; but tell him of worse things, hee is not moved.

Tell a man hee is condemned to die, it makes him ( I meane a guiltie person ) at his wits end, nay appallshim, and makes him quake, but tell him hee is condemned to eternall death, hee is not affected with it.

If you lay a load on a man too heavie for him, presently he sinkes under it, but yet hee can stand up under the burthen of hearing the everlasting wrath of God for his infinite sinnes.

Nay, brute beasts bee terrified by them that be too strong for them: when the Lyon rores, the beasts tremble; if a great Mastiffe come running at a little dog, he falls downe, and turnes



him on his backe, and holds up his feet.

Yea the insensible creatures, the trees, plants, that hold their colour, vigour, leaves and fruit while the season is pleasant, yet when cold frosts and nipping windes come they yeelde, hang head, and as it were confesse they be overcome: onely miserable hard souled man is insensible as a stone at whatsoever God can say or do. If the Lord should smite a man in all the parts of his body, strip him as he did *Iob* of all the comforts of this life at once, and make him as he made him, *Iob* 33. yea pull his skin over his eares, and then preach the Law as terribly as hee did with thunder, lightning, earthquakes, as on Mount Sinai, hee might well roare and bellow for paine, and vexation, and curse God to his face, as the divell said of *Iob*, and blaspheme as those, *Revel.*

vel. 16. for the plagues ; but yet except the Lord shew them the cause why , and the end hee aymes at, hee would bee never more moved for sinne and punishment than the very stone Men can heare the terrours of the Law, and yet they shall bee unto them but as the sound of many waters, and as an imperfect sound. How long were the Israelites hammered by troubles for their idolatry, ere they would yeeld? So most among us, like *Ionah* fall fast asleepe under the hatches , when the Mariners are aloft at their wits end crying. So many when others are crying out, and wringing their hands , and tearing their haire, they are jolly and lusty, that have as much cause ; yea wonder, nay stand and deride such as milke-sops, and fools to make such a stirre. Oh woefull heart of man !

Though the Lord bee pro-

E 4 claiming

claiming de solation and destruction by his Law, yet they care not, nor are moved, but say as they, *Dent. 32*. I shall doe well, though I walk in the stubbornnesse of mine owne heart. Thus men harden their hearts like brasse against all that can bee said.

Well, though some be never terrified at all, but remain insensible blocks; and others terrified, and yet miscarry, as wee have heard, divers wayes, yet hee in whom God will worke Faith, shall safely saile between these two rockes of insensible blockishnesse, and desperate madnesse or dissolutenesse: and hee shall be terrified, and yet God will keepe him secretly, that hee shall neither despaire, or doe himselfe hurt, which he shall bee perswaded to bee the worst way that can bee taken and abhorre it, or at least shall be preserved from it; nor shall

re-

returne to his old course againe: and God will make him distaste the temptation also. So hee shall be humbled, and yet take no hurt; but it shall in time turne to his great good.

Now yet further understand that all taste not of the terrors of the Law alike: some are terrified sodainely, and violently it rusheth upon them; some more leysurely and for a long time, which may be as much as that former, though it doe not so seeme; as a little brooke soone runnes over upon a little dash of raine, and makes a land-floud, when yet there is more water in a great river, though it keepes within the bankes.

Some have lived in ignorance & a dissolute life without the meanes; these be oft at the hearing of the Law exceedingly smitten, and not having knowledge of the Gospell to

looke to, are more sorely and longer terrified. Some others have beene brought up under meanes, and have had knowledge, and have bin brought up innocently from grosse evils, & used to prayer and good exercises, and lived with them that loved good Preachers, these are oft more insensibly wrought upon by the Law, because both Law and Gospell wrought together at leisure, and being smitten they could look to the promise, and somewhat help themselves. These also are sooner taken downe than the former, in whom sinne is deeply rooted. As some Haukes which bee taken after they have flowne, and have caught the prey for themselves, these cost a wonderfull toile to bring them to be tame, and handsome, haggard things: some others taken out of the nest, which howsoever they have a wilde nature, yet being  
ta-

taken in time, so yongue, are easier brought to hand.

Yet further know, some which bee innocent and free from grosse sinnes as any, and of good knowledge, yet have beene wonderfully tormented, and long held under, when many of bad life have got comfort in farre lesse time, and with lesse terrour by much; either because they be of a more fearfull nature, or else have much melancholy joyned withall; God so disposing it, wee see so it is: which may bee to shew us that the least sinne whatsoever, seene in the kinde with the desert of it, is enough to cast us downe.

Some deeply weigh the misery they are in, and are troubled at it, yet so as they can keepe it in, and beare it till God send comfort which they seeke in the meanes.

Some are so wonderfully terrified as they quake & tremble,  
fall

fall from meate, cannot sleepe, looke pale, have bellies like barrells, roll and tumble, and have great trouble in the body thereby, thinking that all creatures witnesse against them; if they see the fire, it puts them strongly in minde of hell fire, and therefore cannot abide to see it; if great winde, they feare it will blow downe the house on them, and send them to hell: if thunder and lightening, they quake, and feare; and cannot be pacified.

Some dare not eate for feare of being choakt, or because they be unworthy, and shall but increase their condemnation; care not how they goe in apparell but for very shame; thinke the Divell is ready to carry them away if they bee in the darke; thinke hee pulled them by the coate, feare to die, lest they goe speedily to hell: think they feelee a fire within them.

Thus

Thus some by melancholy and the temptation of Sathan, have beene in a wofull case long, and yet doe well at last.

Some goe longer under their burthen, because they keepe it to themselves for shame or bashfulnesse, till their backe is ready to burst with keeping the divells counsell. Some others breake their minde to some wise and faithfull friend, and so get out sooner by much. Now further, know that God in this worke of terrour, raiseth it upon sight of some one or few sinnes most hainous either in nature and qualitie, or else by some circumstances aggravated: this more lies upon their conscience, and torments them rather than all their sinnes.

As you shall see if a man goe over the whole Law, hee will be more stricken at the denunciation of Gods judgements against some one sinne, than  
against



against all the breaches of the whole Law together. As *Act. 2.* *Peter* laid to their charge, and they were terrified for crucifying Christ: they had committed many other, but this was in their eye. As if a Master will convince his servant, he will not bring a number of smaller accusations against him, which might make him finde out excuses and shifts, but some one foule thing that he cannot deny, thus to make him hang his head: so God layeth to their charge some speciall foule sinne, that they may be convinced, and yet but one, or few.

And this the Lord doth of purpose that the party should not be swallowed up; for if hee should see all his sinnes as ugly as hee sees some one, hee were not able to beare it: therefore God tempering mercy with justice doth thus; for ayming not at the parties hurt but good,  
God

God lets him see but some so  
as he may beare it.

Now let us see some reasons  
why the Lord thus terrifieth  
them whom hee will bring to  
comfort and faith.

1. First, that hee might  
boare through by his Spirit an  
eare into our heart to receive  
instruction, without which we  
should bee as unfit to receive  
any, as the Merchants waxe to  
receive any impression of the  
seale till it bee melted. God  
speakes once or twice and man  
heares not, till he bring him to  
that passe that is spoken of *Iob*  
33. For till then, tell this sinner  
that he must lay away his lusts,  
his old delights, and sweet sins,  
and take up a course of godly  
life; and you may as good  
thinke to have a wilde haggard  
Hauke to flye and kill the Par-  
tridge, and come to your hand  
again; or a Colt of foure or  
five yeares old, fat, and never  
handled

*Reasons of  
this terror.*

handled, to draw quietly in the furrow, or a wilde Bull, or the Vnicorne of which God speaks in *Iob*. Hee will scarce give you the hearing of any such thing, or if he doe, he will doe as hee list for all that; hee snuffes like the wilde Assle, *Ier. 2.* none will trouble themselves about her, but take her in her mouth: so God takes this Assle in his mouth, when hee is well laden with the heavie hand of God upon him; else you were as good speake to the walls as to him. But when the party is thus tamed and taken downe, then there is some speaking to him, as *Paul*, *Lord, what wilt thou have mee to doe?* when he was smitten downe; so the Tay-<sup>lor</sup>lor, a desperate wretch and cruell person, yet taken downe by the earthquake, and *Paul* and *Silas* his preaching; oh then *what shall I doe to bee saved?* so they, *Act. 2. 37.* whereas if  
 you

you had spoken unto them before in their jollity and pompe, and when they were at ease, and had what they would at will, you might as soone have catcht a Hare with a Tabor as prevailed with them.

And herein the Lord tempers his dealing diversly according to peoples dispositions; for as some children will need more stripes than some, and the wise parents deale accordingly, so some by one Sermon of the Law thundered out, or some small affliction, are so pulled downe as they cry out they be damned, they bee utterly undone, none so vile as they, no mercy for them, and can hardly bee kept from sinking. Some others bee not so much cast downe at three hundred Sermons. And why? some will shift from the hand of God; and hearing the Word, and being terrified, they will come no more

more there a good while, and others will wraſtle with the terrors and beare them out, and reſiſt them, and will not yeelde nor blanke for them, leſt they ſhould ſeeme to loſe the credit of the field. Well, theſe muſt have the more hammering when they thus reſiſt, and if God have no favour towards them, it ſhall be ſufficient, hee will give them over and ſay, you ſhall never be ſo well offered againe, or elſe he will faſten more judgements on them to their deſtruction, as *Ier. 28. 17.*

But if God have a favour towards them, and purpoſe their good, then all their ſtriving ſhall doe them no good, no kicking againſt the prick, God will lay on more load, terror upon terror, trouble upon trouble, till hee have bound him hand and foote and made him tame: he will make him yeelde ere he have done with him. And

if

if he put the Lord to all this businessse, and himselfe to so much trouble, he may thanke himselfe, hee might have spared some of it, if he had beene handsommer and more tractable; God would have spared himselfe some of this labour, and him some of this trouble, if that which he would have done could have beene done without it. And yet herein God is very merciful to this party in laying all this load on him, seeing there is no remedy, rather than that he should remaine insensible, seeing so he should have gone sleeping to destruction.

2. Secondly, the Lord thus terrifieth us to make us truly thankfull to him for our deliverance, without which terror the proud lordly heart of man would never be; but either set light by Christ, or never give God that thanks that hee deserved

served for such a mercy. But when we are brought to hells mouth, and have no hope of deliverance, but feare of certaine damnation, if then the Lord, beyond, yea contrary to expectation doth shew mercy and release; oh this makes us thankfull, and to tell what God hath done for us, and to say, this is worthy to bee written with a pen of iron, in the table of our heart never to bee forgotten.

So that God by this terror doth but make matter for a song of thanksgiving against the time when this poore creature shall bee able to endite it, which shall be afterward.

Now as men live to bestow their favours on them that bee in great neede or in a straight, because they will ever remember it, as a poore man redeemed out of prison for debt: and as a hungry man will be thankfull

full for meate; the sicke for a  
Physitian, ( For what cares a  
full stomacke for a hony combe,  
whercas to the hungry every  
bitter thing is sweet :) so is it in  
this case betweene God and  
us.

And thus howsoever wee  
would thinke no good, could  
come out of such a confusion  
and wofull terrour, in the sin-  
ners heart, (as indeed no more  
there would, but rather it  
would drive men to despaire, or  
to fly against God, if God him-  
selfe were not the worker in it )  
yet he that brought light out  
of darkenesse, brings order out  
of confusion, and good out of  
evill by this,

And thus God deales rough-  
ly first with those with whom  
after he will deale mildely and  
mercifully, as *Elisha 2 Reg. 6.*  
did bid them handle the noble  
man roughly at the doore, yet  
after told him of plenty, so at  
the



the doore and entrance God deales harshly, but afterward mildely. And as *Ioseph* at first handled his brothers roughly, called them Spies, put one in prison, though of no ill minde, but afterwards wept over them, feasted them, yea, and sent Chariots for them, and kept them and theirs all their dayes; so deales the Lord at first with those whom yet afterwards he weepes ouer, and feasts here with comfort, and hereafter in his heavenly kingdome.

And as *Eliab* was prepared by a whirle-winde and earthquake to heare a still voyce, so wee by the terrible voyce of the Law, to heare the sweet voyce of the Gospell.

*Vse. 1.*  
Of the many good uses & reasons why the Law must bee preached.

The first use of this is to move and perswade us Ministers that wee preach the Law to the people, open the ten Commandements, shew people their misery, then Gods judgments

ments against sinne and sinners, to humble them and prepare them for God. Not that wee ought to preach that onely, for so doth none of any understanding, but that wee preach not the Gospell, alone which is no lesse absurd; to heale where was no wound, and comfort them that bee too proud and jolly already. This is to sow pillows and to cry peace, peace, when there is no peace, and to daube with untempered mortar. Wee must not affect a bare title to be ministers of the Gospell only; though indeed we be so called from the more excellent part of our ministry, but wee must so preach the Gospell as that wee doe not in the meane while leave out the Law. For the Law though it worke no grace, yet it makes way for it, as the needle sows not the cloth but makes way for the threed.

As

As the time of the old Testament were the dayes of the Law, yet the Gospell was taught then; for in all the sacrifices was Law and Gospell, so now in the dayes of the Gospell must the Law be preached, though not as the principall.

Else wee shall never make sound and true Christians, but carnall and loose Gospellers. The Gospell preached without the Law, is cause of so many wanton professors that talke of Christ and the Gospell, but live as they list. Let none feare it will drive the people to despaire; seeing there is no such mooving in these dayes, but rather the people bee like the Smithes dog, who can lie under the hammers noyse, and the sparkes flying, and yet fast asleepe. Besides, God usually brings it to good: and if any should miscarry, it is but such as would have perished though there

there had beene some other  
course taken in preaching to  
them. And let none speake a-  
gainst the preaching of the  
Law; for it is the wholesome  
way that God himselfe; and his  
servants in all ages have taken:  
he did reprove, convince, and  
curse Adam and Eve, and after  
he preached, The seed of the  
woman shall break the Ser-  
pents head: So in their sacrific-  
es. As God prepared Eliak by  
the whistle-winde and earth-  
quake to heare the lost voyde,  
So Job 4. 14. And all the servants  
of God had visions terrible to  
abate them ere he told them his  
minde. And if the servants of  
God had need that such a  
course should be taken with  
them, then what need had they,  
that were never humbled?  
So Iohn Baptist dealt with  
his hearers, and our Saviour  
Christ Ihu, hee came to seeke  
and to save the lost. *Mat. 9. 13.*

Gen. 3. 15.

237. first preached the Law, and after the Gospell. So Paul and Silas, Act. 16. The contrary is the way to make people curle as hereafter; though it please them for the present; As if one should heale a sore on the top and not corrasive it to draw and eate out the inward core, it would within a while breake out againe with farre greater danger: so shall we finde it in this case.

Use. 2.

To the people the use is, that they examine whether ever they fele the terrours of the Law, of which we have spoken, as wee see they must that come to faith. And here bee three sorts of persons to be spoken to. First, such as never knew what any such worke meant. Secondly, such as have beene under terrour, but haue outgrowne it. Thirdly, such as yet lye under it. I must speake to all these.

I aske the most, did you ever  
feele

feele your selves in a fearefull estate, and were you ever disquieted and terrified about the same? Alas, the most part will say, they know no such matter, nor what it meanes, nay, some thinke they would bee loth to be in any such case, as they have seene some to bee.

Well, what is the reason thou never wert troubled at thy estate? Is it because thou wert never inlightened to know the particulars, and depth of thy misery? It may bee; For some are ignorant indeed, and know it not, or onely a little in generall, that they bee sinners; but of the depth, and particulars of their wofull estate they are not advised. Well, if it bee for want of being enlightened, then know it now, and the Lord enlighten thee. And to this end informe thy selfe of the depth of misery, in which all mankind lye by nature, till

*Such as  
were ne-  
ver terri-  
fied.*

by grace they be recovered out of it.

Or is it because thou wert not convinced, that it is thy state, but hast knowne it only in generall, and so posted it over to others; and hast either not thought it true of thee, or never weighed it with thy selfe? If thou hast not beene convinced, then now be, and the Lord convince thee. To which end I speake to every one, rich, poor, man, woman, yongue, old; if thou beest one of the sonnes of *Adam*, thou art in this woefull state, and it is as true of thee, as of any other in the world.

Or hast thou been enlightened and convinced, and yet dost not feare? hast thou been stricken downe about it, and yet art not humbled? thou hast an obstinate, hard, and senselesse heart indeede. Will not the hearing of all this sinne,

and

and of all these plagues, and of the eternall wrath of the infinite God; will not, I say, all this terrifie thee? If one should tell thee all thou hast is burnt, and thy children killed; this would amaze thee, and take up thy thoughts; or that thou art condemned to die: and will not this that thou art thus and thus guilty, and in danger of all the curses in the booke of the Law; and that if thou shouldst die to night thou shouldst sink to hell for ever; will not this terrifie thee? The brute creatures will condemne thee; for if they see themselves overmatcht they fall downe and feare: if the Lyon roares the beasts tremble; but if the glorious God of the whole world roare, wilt not thou a poore mortall creature, a worme, bee affraid?

Heathen Felix shall rise up in judgement against thee, who



trembled at the preaching of Paul.

Yea wicked reprobate *Judas* shall; nay, the Divells themselves: for they tremble.

God will put terrour into thine insensible conscience ere he have done with thee; or else if the terrors of the Law cannot waken thee, the torments of hell shall.

O fearfull case, that the Law being so preached as it is (and yet oh that it were more plainly and zealously preached than it is) that so few are moved at it! Alas no; people are jolly, lusty, and stout, they doe not meane to blanke nor yeeld, but harden their hearts and goe on boldly & lustily, as if they had no cause to hang the head.

Well, the Lord will pull downe your proud looks if you belong to him, and make your hearts heavier, or else you shall never have part in his comforts.

Is there not cause enough to  
make thy stout heart to yeeld?  
thinke of thy finnes, of that  
thou deservest hereby, thinke of  
hell tormentes, the eternity of  
them; that there bee sundry in  
hell not halfe so great sinners  
as thou, and that if thou should  
desce to night thou shouldst  
goe thither also.

And pray God that hee that  
made thy heart would worke  
upon it, and shake it, and that  
by his Law, as upon them, *Act. 2.*  
*37.* and throw thee downe as  
he did *Paul, Act. 19.*

Yet I will give thee leave  
thus to doe, begge of God that  
he would so shew thee thy sins  
and punishment, not as thee  
could, but as thou maiest be a-  
ble to beare.

Next there are some will say,  
they have felt terror of their  
estate, but they have outgrown  
it, it is past: Yea? What have  
you done with it? have you

*Such as  
have out-  
grown it.*

broke prison; and did God let you out? If you have broke prison, you must even in again, and that worse than before: but if God have let you out, well and good; but how prove you that? This you may know by considering the manner how God brings his from terror to comfort in the person of this party or kind of parties that we are now in hand with; even good Christians, who have had their terror turned into comfort, which they would not part with for the world. Why if it be thus that you have got out, God forbid that I or any living should dare to speak against it. It is of God, and no marvell; for hee aimed at no other at first: his meaning was not when hee cast thee downe at first to destroy thee, but to make thee fit to seeke comfort, and then to bestow it upon thee: therefore this is no new thing

thing, for he doth thus by all his.

And if this be your case, it ought to stirre you up to great thankfulnesse for this wonderfull mercy of God: for he hath done much to guid you safely to this passe through so many dangers: for you might have been left in senselesse blockishnesse and perisht, and you have scapt that. In thy terrour thou mightest have fallen to despaire, or to drive it away untimely, and so have perisht: thou hast scaped that too. Yea, when thou camest to seek help, thou mightst have sought and lost; but God hath blest thee through all these, and brought thee to peace, blessed bee the Lord, seeing many have perished in the way to this, that thou art come to.

No doubt in thy first beginning to beleeve and after thy obtaining, thou thoughtst thou

couldst not bee thankfull enough to God, and now beware thou be not carelesse, forgetfull, or fall from thy first love: hold on in a course of thankfulnesse and holy obedience, that thou maiest still enjoy thy comfort. Also bee carefull to helpe others by the same comforts that thou hast felt.

*Ob.* Yet sometimes I feare I got comfort too soone, and was not humbled sufficiently.

*Ans.* If thou hadst loaden enough to weary thee out of thy selfe, and not to leave till thou soughtest and foundst Christ, it was sufficient, thanke God that thou wert not pressed as God could have pressed thee.

Now for the others that have broke prison; some have got out of their terror by striving against it, as, eyther they have drunke it away, or plaid it away: and if this be your case, then

then the more foole you; thou hast provided very ill for thy selfe. Doeſt thou thinke theſe terrours will bee conſumed ſo, or will bee answered ſo? Is the debt ever the more paide, for making the Bayliſſe drunken? The Creditor will ſet on thee againe. Or it may be thou wilt never againe come to the like offer; God was beginning to come neere thee, and thou wert ſomewhat beginning to come toward the way to Heaven: oh if thou hadſt followed it, and ſtrook while the iron was hot, who knoweth what it might have come to? but thou haſt quencht it, and ſo thou wilt be harder to worke upon than ever before.

All the counſell I can give thee, is to call after theſe terrours which thou haſt ſought to drive away, and call aloud ere they be gone paſt call; and call quickly ere thy heart be hardened

ned quite, and then it will cost double labour. And pray God to worke them upon thy heart againe.

Others have outgrowne them, by snatching hold of the promise of mercy and salvation ere it belonged to them, thinking themselves good Christians; because they had felt some terrors; but alas, herein quite deceived; for then *Judas* was a good Christian, and the Divells themselves. No, the promise of salvation is not straight belonging to one terrified in conscience, but to one that is not onely terrified for his punishment, but is contrite hearted for sinne, which is the worke of the Gospell.

There bee many steppes betwene ~~idrow~~ wrought by the Law, and beleeving pardon of sinnes. It is too long a study at once, as will appeare in handling the Gospels working.

These

These terrours if they had continued till they had beene turned to sorrow and compunction of heart for sinne, it had beene well.

These must either come back againe, or else trust to a false perswasion and perish: they must learne to step one step after another according to Gods word.

Yet it may be thou shalt finde it harder the second time than before, as they that breake prison are laid in surer next time.

The third sort are they which are still under the Iron harrow.

To these I say, let them know, this is somewhat, and in preparation to more; blesse the fire that melted thee, and kisse the scourge that humbled thee; thou mightst have beene left a blocke: Know this is the Lords discipline and course hee takes with his;

*Such as  
are still  
under ter-  
rour and  
the spirit  
of bon-  
dage.*

And



And let not these be weary of the yoke of God and the Law, and make overmuch haste out of this state, for so may they undoe themselves: for, as some withstanding their terror have withstood their salvation; so some have by hastening out made waste of all, and being impatient of being in this case, and overwilling to catch hold of the Promise straight, have proved but loose, unsound, and unfavoury Christians in time, which if they had tarried the Lords leysure in it, might have come to sound and true comfort, which would have continued all their dayes.

As some youths impatient of service will not serve out their time, but buy out two or three, or foure yeares of their time, and so comming to themselves, and setting up ere they have stayednesse or skill, they soone waste away their stocke, and then

then are faine seven yeares after to come and bee a servant with their old Master or some other, which if they had served out their time, might have bin free men long agoe, and lived in as good sort as their Masters; So these must after long deceiving themselves, either come backe againe under the bondage of the Law, and begin againe, or else after their unsound and unfavoury course ended, must perish, who might have beene free men, and had much true comfort long agoe, and beene able to comfort others, if they had not beene too hastie. Or as an impatient patient, gets the Chirurgion to pull out the tent and corrasive, or pulls it off himselfe as soone as it begins to smart a little, and so thinkes it is searcht enough, and now layes on healing plaisters. But afterwards this breakes out againe worse then ever;

ever; whereas if the corra-  
five had beene let lie on till it  
had eaten out the corruption  
indeed, then it might have been  
whole long agoe.

Let these therefore attend on  
the ministry of the Word still,  
till they have learned from  
thence what Gods meanings  
are towards them, who will  
give them such counsell, as (if  
they will be ruled by it) shall  
bring all to good end in due  
time.

*The Gos-  
pells wor-  
king.*

You have heard of the wor-  
king of the Law in one that  
should become a beleever: but  
the Law workes no such thing;  
when it hath slaine a man, there  
it leaves him without any hope  
or helpe in himselfe or any  
other.

But now then the Gospell  
comes, and is glad tydings of  
salvation, and speakes better  
things, and by little and little  
workes faith in him that some-  
times

times was farre off from any  
such thing.

First, the Gospell proclaimes  
a remedy, and tells the world  
and this terrified sinner, that  
there is yet helpe to bee had for  
miserable sinners, wherby they  
may bee saved from all their  
woe, and may become the chil-  
dren of God, and be heires of  
heaven, viz. that God hath gi-  
ven his Sonne Iesus Christ to  
the world, who being eternall  
God became also man, and in  
both natures hath wrought a  
most perfect satisfaction for us,  
satisfying all our debt, and pa-  
cifying Gods wrath by his suf-  
ferings in soule and body, and  
by his perfect obedience hath  
purchased us eternall life. And  
that there is none excluded  
from their part in this, but they  
that exclude themselves. And  
that God is gracious and mer-  
cifull, not desiring the death of  
a sinner, but willing to have  
mercy

mercy upon him; so that if hee be not more willing to perish than God is to save him, hee may doe well.

Now, the Gospell revealing this, by the helpe of the spirit the partie is inlightened to understand this, which is not yet knowne of every body.

Secondly, by the same spirit hee is made able to beleieve that there is such a remedie indeed, I meane in generall, but whether he shall have any part in it, is counsell yet to him, and farre off, so that this partie is neither ignorant of the remedie, nor yet doubtfull, but knowes and beleeves it. These be the workes of the Gospell, and that every one that beleeves shall have part in this remedy, yea, and that if hee could beleieve, he should have his part also in it.

Thirdly, the Gospell thus making us to know and beleieve the

the remedy, workes further:  
Oh it staies him from sinking  
under his burden, from de-  
spaire, and keepes his head a-  
bove water. And this is as far  
as it is beleaved; for alas  
some are very hardly staied with  
this: for what is an uncertaine  
and absent benefite able to doe  
in a certain and present misery,  
or to stay one? but some it doth  
thus stay from utter despaire,  
though as yet they remaine in  
a heaue state. If one stung  
with a serpent, swelling and in-  
grievous pain, should hear that  
there is one forty or fifty miles  
off that had an oile that had  
cured some in such case, so that if  
one should find him at home, &  
can get some of it, he might do  
well again. This staies him a lit-  
tle, but alas his tormenting pain  
contineth. And so it is in this  
case.

4. The next worke of the  
Gospell is contrition and bro-  
ken-

kenneſſe of heart in this ſinner, which is a gracious worke of Gods Spirit in a man, whereby hee hearing of the mercy of God and his gracious diſpoſition, and that there may be mercie for him, this breakes his heart, and turnes legall terrour for the puniſhment, to godly grieve for ſinne it ſelfe, for offending God, and diſhonouring him that hath been ſo good to him, to ſpare him all this while, and not cut him off, and that he underſtands he is of ſuch a gracious diſpoſition. Oh vile wretch that I am, ſaith hee? againſt whom have I offended? not againſt a Tyrant, but againſt a moſt gracious God, that preſerved and maintained mee, fed and cloathed mee, when I did nothing but rebell againſt him and play the bedlam; who might have damned mee thus many yeares agoe, and yet ſpared mee, and now puts mee in  
ſome

some hope that I may find mercy at his hand: Oh woefull caitiffe that I have beene and am! so long and often to have offended so good a God.

Now, that wee be not deceived and thinke wee have contrite hearts, and have not, here I will set out the notes of it, by putting a difference between it and some things like unto it.

First, betweene naturall sorrow and this contrition; nature grieves for losses, sicknesses, death of neere friends: this breakes much both body and minde, and makes folkes looke old; and wee say, such an one breakes apace, or is much broken, it is seene in his face: for what is naturall sorrow, but a fleeing from something that is hurtfull to us, and when wee cannot flee from it, then lying under it. But there is great difference betweene it and contrition, and godly griefe: naturall

*Diff. between it and nat. sorrow.*



ral sorrow comes upon worldly causes, contrition is for sin, and wrought by the Word of God.

Naturall sorrow is momentary; for though a man be grieved for his broken arme or leg, or this or that losse of goods, of childe, or wife, yet in time this griefe weares away, when God hath recompenced our losse some other way.

But contrition & sorrow for sin is perpetuall, and lasts ever: though he get comfort, yet he is broken in heart for his sins all his life long, and broken from his sinnes for ever; for he will never turne to them mere.

And this may stay some that have feared their owne soundnesse, because when they have lost wife, husband, childe, they have grieved exceedingly; it hath broken their heart, caused plentifull teares, yea such heavinesse as could not be comforted; and kept within doores:

But

But never could finde such broken hearts for their sinnes, nor weepe so bitterly in remembrance of them.

This may be in a true childe of God: for the griefe for worldly losses came sodainely, and was for a time great, but in time it weares away and is forgotten, when God hath healed him againe: But the griefe for your sinnes continueth still, doth it not? you grieve no more now for the paine or losse you had twenty yeares agoe; that is gone, but you grieve still for the sinnes you committed so long agoe. Well then this may be, and is farre greater. That was like a land flood, a sudden running over of a small brooke, but the water in a great River that keepes within its bankes is more than that.

Againe, there is this difference betweene legall terrour and this contrition; seeing that  
is

*Betweene  
it and le-  
gall ter-  
rour.*

is for punishment most, what  
 this chiefly for sinne; that  
 wrought by the Law and legall  
 comminations, this by the Gos-  
 pell and hearing of Gods mer-  
 cy: that terrifieth and ama-  
 zeth a man as a blow on the  
 head with a leaver, and smites  
 him downe, leaying him with-  
 out any feeling at all, or if there  
 be any, it moves him to flye  
 from God as from a terrible  
 Judge. But this is a smart  
 grieve of heart for offending  
 God, which troubles him more  
 than the feare of hell ever did,  
 and so vexeth him, that if there  
 were no hell to punish him hee  
 would thus grieve.

Legall terrour leaves the  
 heart as whole as it was, and  
 still hardened. True it is, that  
 it stops the working of pride,  
 and holds downe the acts of it  
 for a time, and damps it, but the  
 habit and disposition thereof is  
 the same that before.

one

one should with a barre of Iron  
burst into three or foure pec-  
ces a stone, or brasle mortar,  
yet for all that it remaines as  
hard as before; but a soft fire  
melts it, and makes it fit to bee  
cast into a mould. So though  
*Felix* trembled, yet he continu-  
ed as covetous still as he was  
before, and expected a bribe;  
which because he failed of, he  
left *Paul* bound. *Abab* though  
so stricke downe and humbled,  
yet after he continued as vile,  
and imprisoned *Michaiab*; so  
*Judas* after his terrour yet ad-  
ded murder to murder; and  
they *Nam. 14. 1. 2. 3. 4.*

But contrition mollieth the  
hardnesse, and breaks in peeces  
the wholenesse of the heart; as  
wee may see in the examples of  
contrite ones who never com-  
mitted the like; sinner as *David*.  
So *David* never numberd the  
people more.

Furthermore, there is differ-

G

rence

CHAP. 24.  
ACTS 24.  
26. 27.  
1 King 22  
27.

ACTS 24.  
26. 27.  
1 King 22  
27.

*Betweene  
it and  
counter-  
feit con-  
trition.*

rence betweene it and the counterfeit contrition of an hypocrite, which is a light grieſe, and ſitting ſorrow of unſound profeſſors, who wring the hands, ſhed a few teares, or make ſome complaints of themſelves for their ſinnes, but it is quickly over; like a morning dew that ſoone is lickt up when the Sunne ariſeth; or like a bull-ruſh that bowes while the winde blowes it, but when the blaſt is over, it returns to its former ſtraightneſſe.

But Contrition is a ſearching, pricking, and ſtinging ſorrow, which abides alſo till God doth remove and turne it into quietneſſe; yea, and ſometimes alſo after. Many have had good pangs after the Word preached, which if they had laſted, might have bene the hope and beginning of true contrition indeed.

There.

Therefore wee may see that this is a gracious and divine worke in the heart of a man farre exceeding any of these three.

Yea an excellent gift it is that humbles a sinner truely and kindly, and so breeding humility, makes him capable of all the graces of God: for *the humble he will teach his wayes.*

Psal. 25. 9.

It makes the heart soft and tender, that the sins may come up by the roots, yea teacheable, and apt to have any good thing planted in it, and soft to receive the impression of the Lord in it.

Yet here for all this we must understand, that this contrition is not repentance, but differs much from it: For contrition is a preparative act fitting a man to Faith; repentance is a grace consequent and followes after faith: contrition is an ungrounded good inclination, purpose, desire, that would doe

*It is not  
repentance*

much, viz. turne from all sinne for ever, and doe all the contrary good: but alas, it is not able to performe it, in respect it cannot in it selfe, nor in Christ; for hee is not yet in Christ till faith be formed in him.

But repentance is a grounded grace, whereby a man by faith being planted into Christ, hath from him wherewithall to carry him out to turne from all sinne, and take up the contrary good. They therefore that confound contrition and repentance (as some do, & they no Papists) runne into two absurdities: First, that repentance goes before faith: Secondly, that a man may doe some good thing, and pleasing to God before faith.

*Ob.* Is not a contrite and broken heart, acceptable to God and pleasing?

*Ans.* True, as it is the gift and worke of his Spirit in it, but

but in the beginning it is not as it comes from us: neither can the sinner know that this his contrition pleaseth God, because hee knowes not himselfe to have faith. True, it is somewhat hard to say the very time when faith is wrought; but till it bee, nothing doth simply please God. To make this plaine, understand that there bee three kindes of the gifts of God.

Some common to elect and reprobate, as knowledge in Scripture, prophecy, tongues, miracles.

Some speciall, belonging to the elect onely, as faith by which we are justified, a renewed heart, a good conscience, the feare of God.

Some middle ones wrought in the heart of those that yet be not actually the Children of God, yet certainly shall bee, and which whosoever have

G 3 wrought



wrought in them, shall surely have faith, and cannot goe long without it. Such are, this contrition, and such dispositions as be in men before faith, which yet are wrought by the Gospell. These are better than common gifts, yet not actually graces, and yet gracious inclinations to faith, which are in those that are to be justified, and which (if we speake properly) cannot be wrought in any that shall perish.

*The working of the companions of contrition.*

To proceed further in shewing the working of this contrition: when the Gospell speakes so graciously of the Lord, and his readinesse to forgive wretched sinners never so many or so great offences, yet the sinner terrified by the Law cannot beleieve and apply it. Oh no, saith he, no such thing for me, I have beene thus and thus vile, and have thus and thus dishonoured God, when hee waited

waited my conversion and good : I ranne from him and plaid my parts , I despised the Ministers, and all good people , &c. Well, yet saith the Gospell, the Lord may have mercy upon thee , so as thou dost humble thy selfe : What, to me? no such matter. Yes, even to thee. Oh then you have given him his load , hee seekes to get alone, that he might weepe his belly full ; he cannot containe then : but as the gracious eye of our Saviour Christ upon *Peter* melted him into teares, so is his heart melted and resolved into teares of repentance. Never did *Benhadad* and his servants hearing that the Kings of Israel were mercifull Kings, humble themselves more with ropes about their necks in sack-cloath, than this man will to God.

Oh hee cryes out, Against whom have I sinned ? against a Tyrant? no, but against a most

gracious God, that is so mercifull as could not be put out of his gracious course, by all my wickednesse; and yet gives mee some hope of mercy. Oh vile wretch, villaine that I am to offend so gracious a God. If I had done thus much against a man, or the like I have done against him, hee would have pursued mee to the uttermost long ere now, and hunted me out of the country; it should have beene to hot for me: but the Lord hath spared mee all this while. Oh this cuts his soule more than the feeling of hell for the time.

This also so changeth his minde, that whereas before he could goe bolt upright for all his sinnes, now they crush him to the ground: before sinne was as sweete as hony, now more bitter than gall or wormwood: before he could goe under all his sinnes, and never shrinke

thrinke, now one lies hea-  
 uie upon his conscience: before the  
 doctrine of repentance he loat-  
 hied it, and fled from it as from  
 a madde dogge, serpent, or an  
 arrow shot, because it shot at  
 his lusts and lewd companion-  
 ship, or against sinnes which  
 he loved as his life; now who  
 that could come and tell him  
 how hee might bee quite rid of  
 his sinnes, and bee never more  
 troubled with them or have to  
 doe with them, were one of a  
 thousand a most welcome man:  
 so that now his daintiest meate  
 is his bane, and contrariwise  
 this bitternesse and grieve of  
 heart makes him fetch up all  
 his sweete morsells.

This breeds an utter and  
 deepe dislike of all his former  
 courses. Hee cannot abide to  
 thinke of them; yet cannot for-  
 get them: they are ever before  
 him, but so as hee is broken  
 from them for ever, turning to

them no more : oh it hath stung him so as hee can never have pleasure to doe any more that hee hath done ; as *David* had small joy ever to number the people more , for which his heart smote him.

Yea it makes him angry with himselfe and vexe , as *David*, that hee had done so exceeding foolishly, and that he was a foolish ignorant beast.

Yea to confesse his sinnes, and shame himselfe. No body shall neede to tell him, what to say, for his heart is full, and hee will powre out all to God, and say more against himselfe than any body else can.

Yea hee will aggravate his sinnes by the patience of God : Oh they be so much the vilder, because God hath had so much patience towards mee : oh I was unworthy that hee should ever thus beare with me. Also by the meanes he hath had : If

I had not had the meanes of grace, it would not grieve me so much, but I that have lived so long under such meanes and made no use of them, oh wofull wretch.

It will cause him to humble himselfe before God, and throw away all conceit or trust of any thing in himselfe, of knowledge, wit, learning, worldly wisdom, civility, and righteousness of his owne. Oh these he stood not a little upon, and thought himselfe no meane one, but now he accounts all dung, abhorres himselfe in dust and ashes; as *Paul* that counted his priviledges that he was a Jew, a Pharisee, learned in the Law, zealous, strict; oh these made him proud and to lift his head full highly, but when God humbled him, he then accounted all dogs meat and dung, and sought for all good out of himselfe in Christ.

Lastly,

Lastly, to this contrite person is given softnesse and tenderneſſe of heart, whereby he is fitted and prepared to receive further instruction from the Lord; for as yet he hath his burden on his ſhoulder, and knowes not what God will doe with him; but goe back againe he never will, but will waite upon God for his direction, what he would have him doe.

Hee cryes out therefore and complaines, I am loaden, who ſhall eate me? undone, who ſhall helpe me? to beare it he fees intolerable, to eſcape it in himſelfe impoſſible, onely ſome little faint hope keepes him from deſpairing.

*Necessity of  
contrition.*

Now we muſt take notice of the neceſſitie of this contrition in every kinde of ſinner that ſhall ever come to good: for the prophane perſon that hath boldly and without all feare gone on, hee muſt be cruſht in heart.

heart for sinne, ere ever he shall have mercy at Gods hand, or any promise belong to him.

So the civill man and carnall Gospeller, and hypocriticall professors, that thinke themselves in happie case, that they please God highly with that they doe, yea, that they deserve not onely health, wealth, and outward blessings, but even salvation at last at Gods hand for their good service they have done. But they must come to loathe and abhorre these, and will. When God workes this contrition, then they shall see what base and poore stulle it was, they have so highly thought of, seeing now they shall discern that God makes base reckoning of it, and holds it as abomination; for when they served God, it was onely in ceremony and shew, without any substance or looking to their hearts to doe it in any care.



carefulnesse of heart for the manner.

*Difficulty.*

Yet how hard a thing it is to bring the heart of man to breake for and from his sinnes! oh it is God onely can doe it, men had rather part with any thing, nay, all they have, nay lose their very lives than their lusts: oh the rebellious heart of man, that hath had too long acquaintance with sinne to bee broken from it shortly, and is too deeply rivetted in evill, that he should easily be pulled from it.

*Vse. 1.*

Now the consideration hereof should forcibly move us to be highly thankfull to God, who as he hath provided a blessed remedy, so hath proclaimed it by his Gospell to the sonnes of men, which is a speciall privilege that they have not alwayes enjoyed.

*Vse 2.*

Secondly, let us examine whether the Gospell hath enlightened

lightened us, and whether wee know and then beleeeve the remedy, and Gods mercifull nature.

Next, did you ever feele the Gospell breaking your heart, and the loving kindnesse of God melting you thus and thus, as hath beene taught?

Alas, most must say they know not what any such thing meanes: alas wee have few broken hearts for sinne; and yet there was never more cause, never more meanes also, and yet alas even the Gospell is daily preached, but few are melted herewith.

Most will not part from their corruptions, but had as liefc you should pull their hearts from them, as their lusts; they know not how to live; it were no life if they were barred of them; many know not how they should spend their time if they were left. It may bee at  
last

last they wish they were undone againe in respect of the punishment they see to come for them; but that is no contrition. Well, as loath as you are to come to it, your heart must be broken ere God will have any mercy for you.

Others will goe with you in many things, shew liking to the Word, love to the Ministers, be moved at the Word, desire after mercy and salvation, yea mend many things amisse, and doe many duties, and yet for a contrite heart, you must pardon them for that. If you urge it, either you shall heare no more of them, as *Iohn Baptist* did not of *Herod*, and *Christ* of many of his Disciples, or else they will bee borne with for that, they will coast over another way, and meet you anon, but over this steepe hill, and cragged rocke, you shall not lead them.

Nay

Nay many thinke themselves beleevers and in great good case, that yet never came where contrition of heart grew: but their profession, religion and faith is but vaine, and will perish with them, if they trust to it; like *Laodicea* men would be saved and be beleevers, but they will goe to heaven whole without blemish. But know that thy heart is not fit for God till it bee broken; and as our Saviour Christ was no sacrifice for our sinnes till his soule was broken for our sinnes, so shall wee never have part in this sacrifice, till our hearts be broken for sinne.

Oh this makes our preaching so unprofitable, religion so costly a service, and faith so rare, because few are ever thus broken. Oh we may teare our throats, and weare our tongues to the stumps, ere wee can perswade a sinner to see the odious hainous-

hainousnesse of his sinne, and danger of it, and bring him to a detestation of it.

And why is this? because few beleeeve and deeply consider either of their owne misery or of Gods gracious disposition and readinesse to shew mercy; which if they did, it could not but breake their hearts. Let us therefore bee perswaded to this duty, unto which we may be best enabled by the deepe weighing of both these together, and praying God to worke us to it. But oh the vile heart of man, sinne must have sorrow; if not here, then hereafter: if men feele not the terrours of the Law here, but be lusty, and spend their dayes in carnall delights, time will come that God will awaken their consciences, and their terrours (may bee in this life) if not, yet hereafter they will prove intolerable.

Now

Now I would here further perswade those that be contrite hearted, first to be thankfull to God that hath brought them to this passe : the promise of God belongs to such, therefore bee of good comfort; and though thou beest not yet able to apprehend it, yet if thou couldest it is thy due, with Gods good leave. Christ came to ease the weary, finde the lost, heale the sicke, binde up the broken, and therefore he will have mercy on thee. Which that thou maiest the better beleeeve, remember the example of the Publican, Prodigall, *David*, those *Act. 2. 39.* who were all in the like case.

And let this also bee added, that seeing God hath brought thee thus farre, he meanes not to leave thee now, but will have mercy on thee. And his end in casting thee downe was not to destroy but to save thee: he hath delivered

delivered thee from insensible  
blockishnesse and hardnesse of  
heart, and in thy terror hath  
kept thee also, and hath not  
suffered thee to bewaile thy  
sinne sleightly, but truly, ear-  
nestly, deeply and constantly:  
hee would never have done all  
this for thee, if hee had not  
meant to bring thee further,  
hee would have left thee ere  
this. As therefore *Manaohs*  
wife said to him, *If the Lord*  
*were pleased to kill us hee would*  
*not have shewed us these things:*  
so I say to thee, If the Lord  
would have cast thee off, hee  
would not have used so many  
meanes to draw thee unto him.

Judg. 13.

23.

*Answer to  
the con-  
trites ob-  
jections.*

Now I should proceed to  
some other steps toward faith  
wrought by the Gospell be-  
twene this contrition and  
faith, save that there is yet  
somewhat more to bee said to  
this contrite-hearted person,  
who hath his burden upon his  
shoulders,

shoulders, and is not yet perswaded that any part in the remedy doth belong to him.

Why; hath he not right in the promise? yes there is nothing on Gods part why hee may not apprehend and apply it; God gives him good leave, and the promises are made to such. And though a man dares not apply the promise to one only terrified by the Law, yet to one truly thus humbled by the Gospell, and contrite-hearted, wee dare doe no other: Yet this party is not able to apprehend it, there is much both within and without him to the contrary.

I. The diuill is a great enemy to it, who envies that he is come thus farre; knowing now he shall lose him; and therefore he will prolong the works, all that he can, and hinder the proceeding of it: he knowes that beleeuing is the matter both



both of comfort and obedience; therefore he opposes it all hee can.

2. Himselfe hath much against it : he ( it may be ) with his griefe hath forgotten that God hath made promise of mercy to the penitent, or if he remember it, yet hee will call into question, whether hee be such an one or no; yea or if he be and cannot deny it, yet he is not able to apply it to himselfe through weaknesse. Like a sick man that knoweth he hath right to his meat, but is so weak, that he is not able to reach for it and put it to his mouth.

If a man had nothing to doe for him but teach him that he knowes not, or bring to his remembrance that hee had forgotten, or make him know that he is such an one that the Promise belongs to, it were but an easie task. But here is the difficultie

difficultie, to make him beleeve that notwithstanding any thing that can be said of Sathan or his owne corruption, that he is the childe of God, and the promise of mercy and salvation belongs to him. This party hath many objections against it, some of which I will recite, and answer them, and so proceed.

*Ob.* When the promise of pardon is offered to this party, Alas, to me, saith he? no such matter, that were marvell: oh no I am vile, and see nothing but wretchednesse and misery, as being at the very pits brinke. They that can beleeve it, let them, they be happy men, for my part I am farre off, I dare not. A likely matter, that from such low abasement I should be advanced to such honour, from hell to heaven.

*Ans.* And why not you as well as others that have beene as farre off as you? and have beene

beene long held off, yet have got comfort at last, and so shall you. God hath not excluded you, therefore shut not out your selfe. What if sorrow and comfort be contraries? yet sorrow tends to comfort; and what if he therefore cast thee downe that he might raise thee up, and would never have brought thee thus farre, if he had not purposed good to thee?

2. *Ob.* Alas what likelihood is there that God should receive and accept mee when men reject me? my superiours they contemne me, my friends that have loved mee and have beene glad of my company, even they looke aloofe and care not for me.

*Ans.* What of this? God seeth not as men see for they see carnally. They of the world love and like their owne, and God likes his owne. The world rejecting thee is no argument

God

God

God will doe so; but the contrary rather, as we see in the example of the blinde man; *Iohn 9.* When thou wert whole, and tall, and goodly like *Elisha*, thou likedst thy selfe, and the world liked thee, but now thou art broken, and lame as it were, they make no more account of thee than of an old rent garment. But God never liked thee till how thou art mended; and whole heart God cares not for, but a broken heart is a sacrifice acceptable to him. For breaking is his owne worke, and he likes it well. Thy heart neuer sent out good favour till now; as *Maries* oynment while it was in the box, but when it was broken the smell went all over the house. And as spices whole and not brayed smell not, but bruised; so is it with thee in this case. Therefore be of good comfort, thou shalt get as much favour with God as thou

Psal. 51.

17.

151

H

that

shalt lose with the world. As long as God takes pleasure in thee, no matter who dislikes. Besides, thou art in better liking with the Angells and the Church of God, who thought of thee as of a prophane or civill man, but now as of one that is in the fitting for God, and to make a beleever.

*Ob. 3.* Me thinkes I would sometimes beginne to beleve, and be of good hope, but then my unworthinesse puls mee backe, as a grimme Sergeant should pull back a poore Suiter that were putting up his petition to a great man. I can doe nothing worthy Gods acceptance: if I could doe thus or thus, there were some hope.

*Ans.* What hath God been doing all this while but to pull downe thy proud stomack, and yet dost thou talke of unworthinesse? When thou wert a Pharisee thou thoughtst thy selfe

selfe worthy, but thou shouldest not, now that thou art a Publicane.

Thou art unworthy; it is true, if not, what need hadst of Gods mercy? or what glory should God have of giving one for another? giving something to one that were worthy to attaine it. Thou speakest as though thou wouldest not bee beholding to God, but he will accept thee though unworthy, that he may binde thee to him for ever. Count not God as a man to whom *nothing bring, nothing have*: God is about to make thee worthy, and thy worthinesse stands in his free favour: The feeling of thy unworthinesse makes thee worthy, that is, fit for God to shew mercy to thee, seeing, besides thy sinne that makes thee unworthy, thou hast a sense of it, and a heart broken for it, and having these, God will not reject thee

because of thy unworthinesse. Thou wert never worthy nor fit till now ; when thou wert in better case in thine owne feeling, God cared lesse for thee, and thou wert further off. What talkst thou of worthinesse, when the Angels bee not cleer in his sight, nor the Saints worthy in themselves? Know that God respects (in shewing thee mercy) his goodnesse and mercy, and not thy goodnesse; that hee doth, is free. Againe, have others that have found mercy had it for their worthinesse? or could they see cause in themselves, why they should find mercy rather than others? And as for thy doings, thou must have that power from God after thy beleeving, therefore beleeve first.

*Ob: 4.* Oh but my sinnes be so many and so great.

*Ans.* That is not the matter that will stand between God and

and thee, so long as thy heart is broken for them ; so long as God is the Physitian, no matter what be the disease : his mercy is above all thy sinnes. Christs merits is not a weake plaister that can heale a greene cut, but not an old sore : so to conceive of it were to disgrace the bloud of Christ ; the bloud of Iesus Christ cleanseth us from all sinnes, *Psal. 51. 7.* God is rich in mercy, *Ephes. 2. 4.* abundant in goodnesse, *Exod. 34.* hath a multitude of mercies, *Psal. 51. Psal. 108. 4.* though our sins reach up to heaven, Gods mercy reacheth above the heavens. God forgives iniquity, transgression, and sinne, *Exod. 34.* yea rebellion, *Hos. 14. 5.* Thou art not worse than *Ma. asses*, than they, *A. 7. 2.* that crucified Christ, than *Paul* that persecuted the Church of God ; and *Mary Magdalen*. These have found mercy ; therefore thou also following their



example maieſt be aſſured of it. If a man having many debtors ſhould proclaim to them all (ſome owing more, ſome leſſe) that let all of them come to him, and confeſſe the debt, and he will forgive them great and ſmall: will any man doubt, becauſe his debt is great that it ſhall not be forgiven, eſpecially if he ſee greater ſums remitted?

*Ob. 5.* Yea but I have been a mocker at goodneſſe, a ſcoffer at the deare children of God, hated the Miniſters, given to all vileneſſe.

*Anſ.* True, this is vile; for wee ſee the Iſmaelites caſt out for mocking, and the children torne by the Beares. But yet no matter what thou haſt been, ſeeing now it ſhall be enquired what thou art, and wouldſt bee hereafter. As long as God hath given thee another heart, that that is paſt ſhall be forgotten: as thou remembreſt them God  
for

forgets them.

*Ob. 6.* Yea but there bee few that shall have part in this remedy; and it is so great, that I feare it is too great for me.

*Ans.* If the Lord will give thee it, who shall hinder thee? Great gifts become great Princes: consider what gifts Princes give, five hundred pounds a year or a thousand pounds, make Noblemen of Gentlemen, Favourits Marquessees. The greater it is, the more cause hast thou to be thankfull, both here and in heaven. And for the fewnesse, if it please the Lord to work that in thee that he workes in few, and to bestow that mercy on thee that hee gives to few; if, I say, he will be thus gracious, the more cause hast thou to admire his mercy.

*Ob. 7.* Oh but I have not beene humbled enough; the promise is made to the contrite: If I had bin so humbled

as some, then I could beleeve.

*Ans.* Beware thou become  
not a Papist in thinking to me-  
rite mercy by thy contrition :  
oh it is not thy contrition, if it  
had been a hundred times  
more, could merit pardon of  
the least of thy sinnes. If the  
Lord Iesus had not suffered in-  
finite sorrow and griefe in  
soule and body for them, it is  
not all our grieving could satisfie  
Gods justice for the least of  
our sinnes; no not though wee  
should weepe out our eyes, and  
mourne to death. Therefore  
though God hath appointed all  
to whom hee will shew mercy  
to bee contrite hearted; yet not  
to come to mercy thereby as by  
a meritorious meanes, but as by  
a convenient and meet disposi-  
tion to prepare us to seek & re-  
ceive mercy with thankfulness.

This is but a trick of Satan;  
who before contrition held  
thee from sorrow, and would  
have

have made thee thinke any too much, and more than needes; but now hee knowes that thou hast sufficient in respect of Gods gracious acceptance, he would perswade thee it is never enough, because hee would sinke thee if it were possible. Though hee see thee stand trembling with thy load on thy shoulders, yet he would perswade thee that thou feelest no burthen.

That contrition is enough that God will accept and put an end to, and that which drives us so to seeke Christ, as wee cannot bee satisfied without him.

If it please God to grant thee mercy and comfort with more ease, and more speed than some others, be thankfull for it, and adde not loa le to thy burthen. The Lord knowes what is fit for every one; thou must soon have more than thou canst beare:

beare: God keeps not a measure to all in this thing.

*Ob.* 8. But all the promises are made to beleevers, and none others, and I have no faith.

*Ans.* Though faith bee not yet found in thee, nor thou able to apprehend Christ, yet thou art not farre from it: therefore seeing the promise belongs to thee, why dost thou not strive now to lay hold on it? Thou hast great neede of a Physitian, and Christ hee hath comfort for such: thou must have helpe or else art undone, and Christ is very willing to helpe such, and such onely; why then dost thou not catch hold of him, reach out thy hand of faith and touch him, that vertue may goe out of him to heale thee? If thou canst not runne to him, then goe, if not goe, creepe; but be sure to lay hold on him and touch him, as the

wo-

woman with the issue of bloud, whom our Saviour Christ re- proved not for so doing, but commended her highly: and so would he thee if thou wouldest follow her example and be- lieve in him. Wee must not thinke it plaseth God that wee should stand straining of cour- tesie, but that wee beleeve God on his word, that we may have hearts and mouths to praise him, and to set about the work of a godly life.

Thus the contrites doubts being answered, and by Gods goodnesse somewhat removed, hee growes somewhat on fur- ther, and hearing the Lords large and loving offer, and without exception, and consi- dering his neede of it, and the truth of God that promiseth it, yea and to him; this breeds in him a further thing, that is, a desire after his part in this mer- cy, which hath sundry compe-

nions with it, which are like the hiding of the pearle by the wise Merchant when hee had found it.

For between contrition and faith are divers steppes. The Lord could dispatch it at once, seeing the contrite person hath right to the promise, and God meanes at last to doe him good, save onely that God seeth it not so good for him, but is long preparing him for so great a worke. And seeing it is for the best, God doth him no wrong, especially seeing hee is upheld by hope of obtaining in the end; which keepes him from discouragement. As betweene the finding of the pearle and buying it, are hiding it, departing with joy, selling all: now then is the pearle found, when promise is made to the humble and contrite, of pardon in Christ, and salvation: after which followes a desire  
with

with care and joy, and then  
hungring and thirsting for it,  
and selling all for it ; and then  
buying it, which is beleev-  
ing, when he apprehends the pro-  
mise, and applies it to himselfe.  
Now for desire: Oh hee sees the  
excellency of mercy, his need,  
Gods offer, and that hee is in  
good sadnesse ; oh hee hath an  
earnest desire in his heart; Oh  
that it might bee, oh the Lord  
grant it to me.

*Ob.* But what, is this partie  
come no further than to desire  
all this while ? I thought he had  
come to faith by this time ; you  
talkt of desire. before, that  
finding himselfe in a miserable  
case, desired to be out of it.

*Ans.* There is great diffe-  
rence betweene that desire and  
this; that was ungrounded, and  
onely feeling himselfe in ill  
case, he desired to be out of it,  
but this is a grounded desire,  
upon the promise that God  
makes



Mat. II. 28

makes to him of mercy where-  
upon he builds: Lord thou hast  
promised mercy to them *that*  
*labour and are beavie laden if*  
*they come to thee*; Lord I come  
to thee, therefore have mercy  
on mee.

As if a rich man having ma-  
ny debtors unable to pay him,  
one of them feeling himsef  
so, desires hee had his debt for-  
given him, though hee have no  
hope of it; but afterwards the  
rich man sends him word, if he  
will come to him, and confesse  
the debt, and aske to have it  
forgiven, he will : now hee de-  
sires it after another fashion  
with a more lively desire. Yea,  
this party begins to lay some  
hold on the promise, which puts  
some life and warmth into  
him, whereas when the mini-  
ster before spake of the promi-  
ses, it was musicke to a sad  
heart, but now he desires, and is  
glad to heare the promises ap-  
plied

plied to him : wheras before he sought for judgements, now he turnes the Booke for comforts and promises.

Now to this desire is added request ; for he cannot keepe in his desire in his heart, but it must out, and so hee falls to poure out his heart to God, to lay out his bitter complaint, confessing and crying for pardon, leaning upon the promise as upon his staffe, which before he could not fasten upon.

*Request.*

For God will inure him sometimes to that order hee must take after with him, viz. to offer up his owne request, and petition, not giving unto him till he be able to aske it : therefore the spirit helps his infirmity, and teacheth him how to pray, and what to aske, sending up sighes and grones that cannot be expressed.

Thus did the Publican, *Oh Lord bee mercifull unto mee a sinner.*

Luk. 18.

13.

Luk. 15. 19 *ner.* So the Prodigall; Make me as one of thy hired servants. So *Manasses* prayed to God, and God heard him.

Which confession and prayer though an hypocrite may make, yet not from a broken heart. It is true, *Pharaoh* and *Julias* confessed, but not in a sound and right manner.

Care.

To this is joyned care; not a hopelesse feare that God will not be mercifull, but a scrupulous solicitude, lest hee should misse of his desire. He casts that perill that never shall bee nor can be (for God will shew him mercy) and yet hee hath this thought: But what if I should misse? which serves onely to add to his industry, and increase the bent of his indeavours.

As no man hath any great matter in hand, though hee be very far from it, but will have a thought, What if he should be pre-

prevented? to whet on his desire, and stirre up his endeavours that hee may neglect no meanes.

The next is hope, viz. that he shall obtaine, and that onely because God hath spoken it: and though hee have not the strength to hold it fast, yet hee hopes hee shall, which doth greatly animate him.

Hope.

This hope, though it bee not the hope that is the daughter of faith, *that makes not ashamed*, which is as stedfast as faith it selfe, and is the anchor of the soule, yet it is farre differing from the blinde groundlesse hope of the world.

Rom. 5. 5.

The next is joy, proceeding from this hope that he shall obtaine, and that he is so neere it; as it is said of the Merchant when hee had hid the pearle, that hee departed with joy, as being glad that he was so neere a good bargaine, though yet he had

had not bought it. Which joy, though it be not so great as that that comes after faith which is unspeakeable, yet it is farre beyond the joy of hypocrites, wch is upon no, or false grounds; as that of *Agag*, *1. Sam. 15.* his false joy of safety; and of worldlings in their corne and wine, or prophane ones in their beastly lusts, whose joy shall be turned into wailing and gnashing of teeth. This joy refresheth greatly as the little hony that *Jonathan* did eat; and what if he had eaten his fill? so what shall bee to this party after beleeving?

And it is not to bee thought strange he should have any joy before beleeving; oh yes, finding himselfe so neere a good turne, it glads his heart. As the poore blinde man, *Mar. 10. 50.* that our Saviour Christ called to him, hee threw away his cloak, and arose hastily: so *Za-*

*c ben*

*chem, Luk. 19.* came downe hastily and received Christ joyfully, ere ever hee had received any good from him, though it may be hee had some hope hee should, if he were at his house once.

And all these together are answerable to the hiding of the pearle, and going away rejoicing; for what was that but a casting and musing in the mind, and having divers conceits about it; as thus, What successe had I that ever I should finde such a pearle. ~~when not one of a~~ thousand findes any? what an opportunity have I now of enriching my selfe for ever? what a foole should I bee if I should neglect it? were I ever like to come to the like offer againe? oh what neede have I of it? what shall become of me without it? and so doth he that hath found the spirituall pearle.

Next followeth hungring  
and

*Thirsting.*

and thirsting for mercy and Christ, all one with that of selling all to buy the pearle.

But because the holy Ghost useth both phrases, I will speake of both. The desire of him that shall have mercy is compared to hunger sometimes, most often to thirst; not onely for some resemblance between them, but to shew that it is not a desire fit to obtaine Christ and his blood, except it be like thirst.

Hunger is a want of hot and dry, thirst a want of cold and moist, both grievous, but thirst the more sore by much. If hot and dry be wanting, yet if the other bee supplied, nature is long supplied and upheld: not contrariwise. Thirst is of all sensuall appetites the strongest, most impatient of being unsatisfied, and impotent of being without that it desireth.

1. He shew some resemblances betweene the naturall and

and spirituall thirst: Thirst is an emptinesse of cold and moist, and a great paine arising from the same by the sucking and drawing of the veines in the stomack, for some coole moisture to nourish the lower parts, when there is none, & so it pincheth the reines together, and causeth great paine; So in the spirituall thirst there is a great emptinesse of all health, hope, and happinesse in himselfe, and so a great paine of soule for want thereof.

2. The thirsty hath a great desire; an earnest, not faint or cold desire after drinke, as the Hart for the rivers, or the dry chapt gaping earth for raine, yea and that without delay, thinking everie day a yeare, and an house to bee a whole day.

Psal. 42.

So the spirituall thirster for the blood of Christ, doth not coldly and faintly wish for it, but im-



importunately desires it, yea cannot be content to say, hereafter and one day I hope I shall, and that is as good, in sicknesse, at my death. Oh no, give mee drinke else I die: oh I faint for want of it.

3. This makes him set a high price upon the thing hee wants, without which he seeth hee perisheth. I would give twenty pound, a hundred pound for drinke enough to satisfie mee, to save my life. And so also it is in the spirituall thirst.

4. And this makes him take any paines to compasse it; whence is our proverbe, *hunger breakes thorow stone walls*. Oh it will adventure it selfe, take any paines. As one that eagerly seekes to kill one that would else kill him; so he that spirituallly thirsteth will runne, fide, early, late, heare, read, pray, conferre, and doe them againe

again and again to get faith,  
and to compasse his desire. And  
whereas before hee would not  
stirre out of doore, now he ca-  
reth not what paines he taketh  
to have his desire satisfied.

5. The thirsty in his extre-  
mity thinkes with himselfe of  
his folly when he had his fill,  
how little he regarded it, and  
was not thankful in that he had  
at his list to drinke and satisfie  
himselfe; that he threw a-  
way oft that hee would bee full  
glad of now, yea it may be abu-  
sed it to drunkenesse, and now  
hee accuseth himselfe of his  
former folly: So the spirituall  
thirster thinkes with vexation  
to himselfe, How oft have I  
heard of the sweet promises of  
the Gospell, and never regar-  
ded them? take them who  
would, I prized them not, they  
were as water spilt for me: hea-  
ven was offered, take it who  
would, and the merits of Christ;

I had other matters in hand:  
But now the least promise  
would glad my heart. I was a  
full man that cared not for a  
hony-combe, now if I had the  
least of Gods sweet promises,  
the crummes under the table,  
the droppings of the honey, it  
would much refresh me.

6. Hee then comes to pi-  
ty them that endure thirst, the  
poore which hee heard com-  
plaining sometimes, but never  
pitied, because hee never felt  
what it was: Oh beast, saith he,  
that I was, I never regarded the  
state of the poore when I heard  
them complain, now I feele  
what it is: Oh what a goodly  
matter it is to have ones fill at  
their need at any time. Oh what  
great pity the poore be now  
regarded. If ever I get  
water to save my life, I will  
pity the poore hungry soules  
more than ever I did. 25w 13v  
I will be spirituall in my desires  
out

out, that he hearing some com-  
plaine, and wring their hands,  
and take great paines in hea-  
ring the Word, pitied them  
not, but thought them fooles,  
and idle, in that they must  
needs speake with the Mini-  
ster. I thought ill of them for  
it, and counted it needlesse; but  
now I know what it is, I feele  
it my selfe; I hope if ever I bee  
thoroughly satisfied, I shall bee  
more pitifull and charitable in  
censuring others.

7. If a man thirst, when he  
thinkes of all else he hath, hee  
takes no pleasure in them:  
what will his wealth, gold,  
house, land, doe him good if  
hee perish for thirst? nay it ra-  
ther increaseth his griefe, to  
thinke he must goe from all for  
want of drinke. Bring him gay  
cloathes, sweete smells, musick:  
Away with all, give me drinke  
to quench my thirst. As *Samp-*  
*son* had no joy of his great vi-

Story of the 1000. Philistines, because he feared he should die for thirst, *Judg. 15. 18.* So hee that spiritually thirsteth, prisethest Christ above all; so that if you lay all the honours, profits, pleasures in one scale, and Christ in the other, he counts all dung in comparison of him. And he that is the greatest person, if hee come to this hunger, hee takes no pleasure in all hee hath, without, or in comparison of this.

8. If any man should in this case come to him, and bring him drinke or water (as to a man chased over a dry desert in parching weather) would hee straine courtesie, and say hee is loth to be beholding, and he never deserved it of him? oh no, but hee gladly and thankfully receives it, and eagerly falls to it.

So if any come to him in this case, and comfortably apply the  
pro-

promise of Christ and salvation to him, and be an instrument of comfort to him, oh he remembers that day for ever, and counts that party one of a thousand, loves him ever after, and gladly embraceth this gracious offer when he rendreth it unto him, And if God will vouchsafe to bestow this mercy on him, oh hee thinketh himselfe bound to serve him on hands and knees all daies of his life; oh that wereto bee written in his heart with a pen of iron.

Selling all, is when a man to obtaine Christ and a part in his death and obedience, for salvation, is content to part with any thing that should stand in his way to hinder him from it.

What must the sinner sell? all that he hath? what is that? his goods, lands, children? No, these be none of his owne, God hath but lent him these to use;

*Selling all.*

and some that would have Christ, and shall, have no goods to sell. What then is our owne? our sinnes, and nothing else: these therefore wee must sell. Tush, what should you name them? they be not worth the selling to purchase Christ, seeing they are but base things. True, they bee such things as one would thinke should not be named with Christ, or that we should make any account of them; but such is our wretchednesse, and sinne is so sweete, and stickes so close, as, though they be nought worth, yet wee preferre them above any thing, and love them as, yea before our lives: many a man loseth his life for his lusts. Therefore when a man comes to this pass, with indignation to be willing to part with his sinnes, to have no more to doe with them (as hee must that will have part in Christ, he cannot have Christ;

and

and keepe any one of his sinnes)  
this is a great matter, and that  
partie sha'l have the pearle.

And thus God brings along  
the man, and when he is at this  
passe God seales it up to him,  
and enables him to beleewe, and  
faith, Seeing thou wilt have no  
nay, be it unto thee according  
to thy desire : and God seales  
him up by the spirit of promise,  
as surely as any writing is made  
sure by sealing of it : then hee  
beleeves the word of God, and  
rests, and casts himselfe upon it.  
And thus he findes himselfe dis-  
charged of all woe, made par-  
taker of all good, at peace in  
himselfe, and fitted, and in tune  
to doe God some service.

*Buying.*

This is to some sooner, to  
some later, according to the  
helpes and meanes they have,  
and wise handling they meete  
withall, and as God gives  
power.

Some in the time of hearing



of the Word, open themselves, and apprehend the promise; some after, when they are casting over that they have heard, and musing, and trying themselves thereby, get comfort and lay hold.

Some after humble and earnest prayer, some at the Sacrament. And then is hee planted into Christ, and a happy man thence forward that ever hee was borne.

It is hard to say at what instant faith is wrought, whether not till a man feeles that hee apprehends the promises, or even in his earnest desires, hungering and thirsting; for even these are pronounced blessed.

Some having got hold, hold it fatter than some by much, yet none but with doubtings sometimes; yet some are much privileged this way, especially they that came hardest by it.

Some ever and anon, let it  
goe,

goe, and are full of doubtings, and to seeke of that sometimes they had; some upon one occasion, some upon another, some upon no occasion: But even God that gave them power to beleeve, withdrawing his hand but a little, they are much troubled, that hereby they may know whence their strength is.

And this may teach us Ministers to shew the people the doctrine of Faith distinctly, and particularly the working of it, and by what steps God brings men to it, that they may try themselves, and not bee deceived; without which they that have gone thus along, yet may still hang in doubt whether they have faith or no, *Vse 1.*

And many thinke they have it, when they never came neere it, taking such long strides as deceive themselves.

2. This may move also the

I 4 people

people to try themselves. They that have attained faith, and assurance, and comfort, and came by it thus, and by these steps, let them enjoy it and bee thankfull : no man dares speake against it ; nor let them call it into question, or bee made to doubt. Many are still questioning of their beginnings, and though they came to faith and comfort by these steps, yet are still fearing that they have not begun in truth, or that they are not in the right way, or tooke comfort ere it belonged to them. True, it is good to bee very carefull in laying the foundation of our house, but if wee be ever pulling up after it is laid, wee shall never finish the building.

3. They that now be in this case, and on the anvill (as it were) in framing to make believers of them, may also make good use of that which hath beene

beene said. Didst thou ever  
finde this earnest desire? didst  
thou poure out thy humble and  
earnest requests to God for  
mercy, ease and pardon? hast  
thou felt this care; this hope?  
and hast thou felt this joy, even  
because thou foundest thy selfe  
not farre from enjoying so un-  
speakable a benefit? hast thou  
felt such a hungry and thirst  
after the blood of Christ, as thou  
couldst not be quiet without  
it; nothing else would satisfie?  
hast thou highly prized it, and  
doest thou finde thy selfe wil-  
ling, as thou wouldest have any  
mercy, to part with all thy  
sinnes, even those that have  
beene the most profitable, and  
pleasing ones; that were some-  
times to thee as neere as thy  
skin, as deare as thy life, so as  
thou couldst not bring thy  
heart to thinke of leaving of  
them, but thoughtst thou  
couldst not live without them?

hast thou now finally made them away?

Be of good comfort, Christ is thine, and the promise belongs to thee, and God can no more deny thee thy part in mercy and salvation, than hee can lie, repent, or deny himselfe: and hath hee not promised from time to time eternall life to such? *Revel. 21.* and *22.* yea makes proclamation *Isai. ab 55.1.* the price is no mony, but a thirsting soule, and *Ioh. 7. 39.* and *4. 14.* to the woman of Samaria.

Wherein is great difference between the naturall and spirituall thirst; for in the naturall a man may thirst, and yet bee farre from drinke, or any thing to coole or refresh him: his thirst prepares him for drinke, but prepares not drinke for him. But in this its farre otherwise; for as the spirituall thirst prepares a man for drinke, so it pre-

prepareth drinke for the man :  
for God hath promised to sa-  
tisfie every such one.

Mat. 5. 6.

So that a man may say of this  
man and his thirst, as Christ of  
*Lazarus*, This thirst is not unto  
death ; for thou canst not but  
have the well of water of life :  
for God hath provided it for  
such, yea for all such and none  
other.

Iohn 11.

In the other thirst, it is easie  
to be a thirst, nay impossible in  
parching heat & labour but to  
be so, but the difficulty is to get  
water, which is furthest off ma-  
ny times when it is most need-  
ed. In the spirituall the diffi-  
culty is to get a thirst ; for if  
that bee, the worst is over : for  
then the water of life is at  
hand, and cannot be wanting.

Nay it is said he that drinkes  
of this water by faith, shall ne-  
ver thirst more. In the natu-  
rall, hee that hath his thirst fla-  
ked at one time, may yet at an-  
other

Iohn. 4. 14.

other time thirst, and dye therewith. Not so in the spirituall; hee shall never thirst more.*i.e.* deadly: for though he shall desire more grace, more assurance of Christ and salvation, yet he shall at first drinke such a draught of Christ, as hee shall never bee quite drie more. And though hee may sometimes lose some of his feeling, or all, for a time, yet he shall not deadly thirst, for it shall spring up in him againe in time.

Yea he shall have out of his belley even rivers of water of life, flowing out to everlasting life. Hee shall have comfort to himselfe, and be able to helpe, coole, and refresh others. As many a one sometimes unable to lay hold of any comfort themselves, after are able to comfort others graciously.

Be therefore of good comfort: It is thine, it is done in  
hea-

heaven that thou wouldest have: It only wants to be done in thy conscience, which shall be sure ere long; strive against any doubting, and apprehend. Gods call is for thee, therefore come: hee bids thee beleeve, therefore doe so. Though comfort be a cordiall lockt up with the Lord, yet the thirster hath unlocked it by his thirst, and set open the vessell; and though other water may be farre from the thirsty, this is no further off than God, who is ever neer to those that call upon him faithfully.

But how few come to this state of thirsting! As there are few contrite, as I said before, so few come to these steps; most people are full, some with their lusts and sinnes: they satisfie and please them so well, as they desire nothing else: they feele no neede of Christ, they have no leisure to attend him; hee doth  
but



but trouble them: what is this but to preferre *Barrabas* before Christ, as *Eſau* preferred potage to the birth-right?

They are full of drasse and hogs meate, but empty of any good nourishment. If these lusts and they might ever abide together, then it were the lesse to be wondered at, but in the midst of all their lusts comes the vengeance of God upon them, and marres all the play: as wee see in *Balthasbar*. But when God shall by death or judgement call them to account, what then? But that is not thought of, its too sad a thought. Then as they have beene full of sinne, they must also now bee filled with the wrath of God.

Some are so full of their wealth, honour, and businesſes, and some of worldly dealings, that these take them up sufficiently. Alas poore vanities.

poor c

poore Gadarens!

Some full of their civill righteousness, others of their knowledge, gifts, and profession. These are puffed up with wind, but it contents them: they be full, and feele no want of Christ.

God must, and will emptie your stomacke, and bring you to another passe ere ever you finde any mercy at his hand: you must bee purged of this stuffe. God will make you as empty and lanke as a glove ere ever you have any part of his mercy or Christ. Many would have Christ, but they desire coldly, lazily: now and then they bestow a few cold wishes, and prayers, or sighes for him; but they can stay their stomacks well enough without him: what may they thinke of themselves, when some others cry out, and wring their hands, weepe for one drop of the blood

blood of Christ, and they greater sinners than these, and yet are not one whit moved? Being asked if they be perswaded of the love of God, and the forgivenesse of their sinnes: No truly (say they) but I would I were. If you wanted but a point to your hose, would you wish you had one, and not in-deavour to get it? Wishers, and woulders-goe without. I hope I shall one day (say they) ere I die. So they have it in their sicknesse, and at their death, they can now spare it. These be too indifferent to obtaine: then they would have some of other folkes oyle, but oh they must be more earnest and present suitors if they will speed.

And thinke wee God will give men such a jewell in death, that cared little for it in life? No; it may be then they would full faine. Now give me that same, Lord, that thou offeredst

redst me a great while agoe. No, it had beene good taking a good bargaine when it was offered. If a man should bring to one of you a hundred pound, and you were shoveling up dirt, or playing at cardes, and should pray him not to trouble you, and bid him come againe afterward, would not any say hee were worthy to misse it at his need? If one having a pardon offered him, and should make light of it, and should on the ladder desire it, might hee not well goe without it?

Hath God nothing to doe with his mercy (thinke you) and Christs blood, but to cast it away on those that can scarce thinke they need it, or will scarcethanke him for it? No, Gods mercies goe not a begging yet, God can finde such to bestow them on, as will thanke him heartily, and embrace them joyfully.

Now

Now wee his Ministers, his Almoners to distribute his comforts, even as many as bee in the Scripture, dare not lavish them out, and promise them to such lazy indifferents as these: But if wee see any ready to faint for want, saying, Give me drinke or else I die, then wee reach the cup of consolation to him, and bid him drinke of it; neither dare wee to give it to any other.

God will not poure the oyle of Grace or precious comfort into a vessell full of cracks, that will let it leake out againe. Get therefore a thirsty soule, see thy voidnesse of all good in thy selfe, and that without Christ there is nothing to bee expected but perishing.

Take the load of thy sinnes on thy shoulders, and this will so weary thee, as it will bring thee to a thirst.

How few ever come to sell  
all

all for Christ? No, but somewhat they will part with, but not with some by any meanes. So *Ananias* and *Sapphira* were content to forgoe two parts: and those hypocrites, *Micaiah* 6. would part with a thousand of Rams, &c. but not with their sinnes. Thou art a higler, a benchwhistler, a base chapman that standest halfe-pennyng with God, and shalt neuer come to be the owner of this treasure. How many bee like him, that comes and tastes, and likes the Merchants wine, commends it, cheapens, asks the price, offers somewhat towards it, but not to the worth? The Merchant will abate nothing, and tells him it is a very good pennyworth; the other will give no more, and so they part. The Merchant hath his wine still, but the other goeth away empty, and after (may be) comes againe, and it is gone:  
another

another came and swept it away.

How neere come some that yet shall never have heaven? they lose heaven for some one lust; if they could but yeeld up that one thing that was wanting, it might have beene a bargain. Oh folly! oh madness to be bewailed! play not the foole; away with that other lust too: it is an unspeakable rich bargain. Oh shall I part with my deceit in my shop, my lust, my pleasure, this way and that? alas, spare me in this one thing. What talkst thou of pleasure, lay away thy sinne, that brings sinfull and deadly stinging pleasure, that will end in eternall paine; and take up Christ that will bring thee true and sound pleasure, that shall begin here, and never end, but befull and perfect hereafter for ever in heaven.

God open peoples eyes.

A

A body would thinke there should bee no great ado to perswade men to such a reasonable, nay to such a gainefull bargain: but such is mans wofull blindnesse, and inability to see or to judge what is best, as hee chuseth most preposterously to his owne destruction.

And thus much of the causes and meanes of Faith, and how it is wrought in us.

Having spoken of the author and meanes of Faith, it followeth that wee now speake of the degrees of it. All attaine not to a like measure, neither is any great measure attained unto at once, but in time and by degrees. There is a strong Faith and a weake: see *Rom. 4.18.* &c. where the Apostle sheweth what had beene a weake Faith, or what it had beene for *Abraham* to have consulted with flesh and bloud, with sense and reason, and so to

*Degrees of Faith.*



to have doubted of the promise of God, which hee did not, but was contrariwise strengthened in faith, &c.

A little Faith and a great Faith are both mentioned in Scriptures: of a great Faith we have an example in the Centurion, *Matth. 8. 10. I have not found so great Faith, no nor in Israel.* and *Matth. 15.* in the woman of Cana, that did abide so many repulses, and yet hung still on Christ, *O woman great is thy Faith, &c.* Of small Faith we have an example in the Disciples, *Matth. 16. 8. O ye of little Faith:* So, *Matth. 8. 26.* all the Disciples are for their little Faith reproved: and Peter alone, *Matth. 14. 31.* Some Faith is so weak that it is called unbelief, as *Mark. 9. 24. I believe, Lord helpe my unbelief, &c.* So when the Disciples asked our Saviour why they could not heal the lunaticke childe, hee

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answereth them, because of  
your unbeleeve, *Matth. 17. 20.*  
*For if you had Faith as a graine of*  
*mustard seede, &c.* So that be-  
sides beleevers and unbelee-  
vers, such as have no Faith,  
which bee many: some that  
have no shew of it; some that  
have a bold presumptuous con-  
ceit, some a temporary Faith,  
which are sometimes bold, and  
lifted up, sometimes as quite to  
seeke againe, and all because  
they have no good foundation,  
and indeede have no true  
Faith. There are also degrees  
betweene true beleevers, even  
as God pleaseth to bestow on  
some more on some lesse, *Ephes.*  
*4. 7. 1. Cor. 2. 11. Rom. 12. 3.* e-  
ven as God hath impleiment  
for them, or as they have  
meanes, or as they bee carefull  
in the use of them. As there-  
fore God deales in the bodily  
stature, making some high some  
low, &c. as in the temporall  
goods,

goods, some are rich, some poor, some from poore become rich, some continue ever poore, some of rich become poore &c. And as in the family of yonger folkes there bee children of all sorts, some can worke, one rocke the cradle, another in the cradle &c. So it is in the Church of God.

1. *Weake  
Faith.*

First then I will speake of a weake Faith, and then of a strong. A weake Faith is either when a man or woman is of small knowledge in the Scriptures and principles of Religion, or weake in apprehension of the promises of God concerning forgivenesse of sinnes and salvation by Christ, having attained some perswasion, and sometimes a little confidence in it, and yet againe doubtfull, and to seeke, and full of feares lest it be not so, and that they never begunne well. Or when a man is cast backe  
again

again, and becommeth doubtfull sometimes of perseverance, when considering what enemies there be, and how weak he is, and what oppositions hee may meeete with.

Sometimes fearing hee shall never get strength against some of his corruptions, and that therefore his Faith will faile him at the last, and hee shall marre all: sometimes when hee gets a little ground, hee is of good hope; sometimes againe in his dumps and deepe teares.

So sometimes Christians are weak in the other inferiour promises, and grow soone discouraged by little things; and as the Disciples, *Matth. 8.* If they be in any trouble, they are ready to faint, or thinke it over long, to be freed. If helpe come not by and by, then they are discouraged, and are ready to helpe themselves by unlawfull meanes, as *Asa, 2. Cro. 16.*

Note *Mat. 4. and Mat. 26. at the voice of the maier.*

or else they are full of cares for the world, fearing they shall want ere they die, and therefore grow too carefull, though God hath made promises to the contrary.

Examples of weak faith there are many in the Scripture: as in the Disciples *Matthew* 26. 28. who all fled from their Master, & could not beleeve his Resurrection, when *Mary* told them.

Many there were in the times of persecution, that hid themselves, or fled; some taken that recanted, though soone after getting more strength, they againe put forth themselves, and suffered couragiously; some never had strength, which yet no doubt had some measure of Grace.

Many in our own times, yea too many, are weake in faith, some ever and anon in their dumps and feares after some comfort received: and so in other things.

*Quest.*

*Quest.* But how can you tell that this is true faith at all, that is so full of doubtings, &c?

*Ans.* Yes very well, by this, that the comfort and assurance they sometimes have, they have got it the right way, and came to it by the steps whereby it pleaseth God to bring men to faith by.

2. The spirit of God, which cannot deceive them, witnesseth to their spirit.

3. These signes shew it, seeing they constantly and earnestly still seeke the Lord Iesus Christ, and the favour of God; they grieve at their unbelieve, mourne for it, and strive against it.

They hunger after the Word, they love the Saints of God dearely; they are very fearefull to offend God, and desire to live an unblameable life, &c.

2. *Quest.* How chanceth it then seeing their faith is true

that it is so weake?

*Ans.* Alas there is small need to aske this ; for it is easie to have weake faith, but hard to have it strong.

1. Some are but novices newly converted, these being infants must needs bee weake, and have many turne-againes and feares. And if it bee so, its the better signe ; for who can looke it should bee otherwise? doe any thinke a new borne childe, or of a quarter old, should goe alone ? Christ would have no burthens laid on his yongue disciples, nor strong new wine put into old vessells.

2. Some have small knowledge, and therefore their faith must needs be small, and they heid downe with many a temptation : as the Disciples that fled from their Master, because they knew little to stay them.

3. Some are not able to discern

scerne of the comforts offered them, and have no power to apprehend the promise; which is no wonder, for it is not a small thing so to doe, as *Samuel* at first discerned not Gods voyce.

4. Some want meanes: some that attaine the publike, yet neglect the private helps of secret prayer, reading and meditation, and so are weake.

5. Some are so close that they keepe all to themselves, and open not their doubts to some godly Minister or experienced Christian, and so they must needs be weake the longer. Some thinke they were never humbled enough.

6. Some thinke they see and finde more corruption in themselves, than can bee in one that is a beleever and the childe of God: though herein they are deceived; for the sight of it, with hatred and resistance, ra-



ther proves their faith.

7. Some also walke not so carefully, but are carryed too much after the world : or fall into this or that sin, and make not hast out of it againe by repentance, and so weaken themselves.

Yet wee are to know, that this weak faith, is true faith; as *1. Tim. 1. Faith unfained, and like pretious faith*, they had with other the worthy Saints of God. As precious, though not so great; the same holy Ghost the author; the same Gospell the instrument, &c.

Little faith is true faith, as well as great, a little man is a man as well as a great man, a little water is as truly water as the Ocean Sea, &c.

The Disciples had true Faith, and yet very weake; weake in knowledge: though they beleaved, *Matth. 16.* that he was the *Messias*, that should  
save

save the world, yet how, they could not tell: they were ignorant of his death; for when he told them of his sufferings, *Matth. 20.* and *Marke 9 34.* and *Luke 9. 43.* yet it is said they understood not that word, and *Peter* tooke his Master aside and counselled him not to goe to Ierusalem to dye, &c.

Mat. 16.

They were ignorant also of his resurrection; for when *Mary* told them of it they beleevved it not.

Of his ascension, *Iohn 13* and *chapt. 14.* when hee spake of a little tarrying with them, and then of his going away, they understood it not, they knew not whither he went, they said, and knew not the way. Now how weake was this their knowledge to bee ignorant of such maine Articles?

Also they were ignorant of Christs Kingdome, dreaming

of an earthly kingdome, and desired to sit at his right and left hand, &c. Yea and in this ignorance they continued even after his Resurrection, as *Act. 1.* Yea and as they were weake in knowledge, so also in believing; and therefore fled all from Christ. But weake Faith may prove strong in time: the learnedst Clerke was in his horne book, the greatest Giant was in swadling clouts, the tallest Oake was a twigge, and Faith groweth from a graine of Mustard seede to a tall tree: As from a childe to a man, so corne groweth from a weake blade to a stalke, and eare, and ripe corne therein, &c.

*Nicodemus*

The Disciples, so weak before, afterwards when the holy Ghost was sent upon them, they were exceeding strong, & feared not the faces of the Tyrants. *Peter* that feared at a damfels voice,

voice, after feared not the whole Councill, *Acts. 4.* and when God shall please to enlarge them as he doth some by degrees in their health; some in sicknesse, and some in death, they are as strangely enlarged in their Faith as in their length.

If it never prove great, yet weake Faith shall save; for it interests us to Christ, and makes him and all his benefits ours: for its not the strength of Faith that saves, but the truth of our Faith; nor weaknesse of Faith that condemnes, but the want of Faith: for the least Faith layeth hold on Christ, and so will save us. Neyther are wee saved by the worth or quantity of our Faith: but by Christ, which is laid hold on by a weake Faith as well as a strong. As a weake hand that can put meate into the mouth, shall feede and nourish the body as well as if it were a strong

K 5      hand,

hand, seeing the body is not nourisht by the strength of the hand, but by the goodnesse of the meate. As a weake Palsie hand takes a gift of a Prince, as well, though not so strongly as another; so a weake beleever shall lay hold of enough to serve his turne. A childe in the armes can take a peece of gold in the hand; a weake and little eye can see the whole body of the Sunne, as well as a great and strong, &c.

And so weake Faith shall save as well as a stronger. As it was in the beholding of the brasen Serpent, whosoever could looke up to it was cured: all looked not with eies of equall strength; some were purblind, some bleare-eyed, some weake and dimme with age, some with paine, yet whosoever looked, though weakly, was healed: so *Iohn 3.16.* it is not said, who so beleeveth strongly, but

but, Whosoever beleeveth shall not perish, but have everlasting life, *John 1.12.*

And the weakest Faith shall never faile or bee taken away: God will not reject it. The devill shall never overcome it, nor did we ever read that any were rejected for their weak Faith.

Yet this must be understood with good caution, lest any should hence grow carelesse, and say, Why then a little Faith is as good as a great: what neede so much paines? Oh no, though none are rejected for little Faith, yet some are reproved for it: Oh faithlesse generation, how long shall I, &c? O ye of little Faith.

It is a blemish to have small Faith, especially after long time or much meanes. And though a weak Faith shall get to heaven, yet with wonderfull difficulty, especially if God send great

try-

tryalls and changes, from health to great sicknesse, fore paine, long diseases, from wealth to poverty; or if there be changes in the Church or Commonwealth.

As if two were to goe a mile up hill, one very able bodied, good lungs and pectoralls; the other weake and troubled with the Greene sicknesse, stopt in the liver and splene, or having ill lungs and in a consumption: one goeth up stoutly and not much bloweth, but holds out strongly; the other ere he have gone a quarter the way, pants as if heart would burst, looks pale as if he would fall downe; goes a while and sits downe, feares hee shall never get up, then creepes on hands and knees, then beginnes againe a little, then downe againe; at last it may bee with great adoe hee gets up, but not without much doubt and difficulty.

And

And as if two Ships saile together, the one strong and all tackling sound and good, the other weake and full of holes; both may get to the haven, but one goeth singing and confidently, the other with much feare of every wave that beates against it, &c. And when it leaketh, they are faine to pumpe out the water, and are affraid lest it should sinke, &c.

Therefore it is no wisdom, for any to content themselves with a weake faith: who would be weake that might be strong, poore that might be rich? For hee that hath but weake faith, shall want the comforts that a strong faith hath, and be ready to be carried away with every winde of Doctrine. Hee shall be unsettled and set backe by every temptation; and bee very unmeet to resist great ones. Hee will be ready to faint in every crosse,



croſſe; unfit to doe any great ſervice, or to ſuffer any great matter: be ever affraid of Death, backward to his duty, have no boldneſſe to come into Gods preſence. Finally, none that have weake faith can bee content with that meaſure, if it be true; ſeeing it is a note of all true graces, that they are ſtill growing, from a graine of muſtard ſeed to a great tree; from a childe to a man. And therefore they can have no aſſurance that their faith is true, if being ſmall they are content with that meaſure, and neglect the meanes of their ſpirituall growth.

But the Lord of his great goodneſſe hath provided wayes and meanes to be uſed, whereby wee may grow from weake faith to ſtrong, from a ſeed to a tall tree, from a Babe to a tall man, &c.

The uſe hereof is firſt for  
th of

those that have but a small and weake faith, and yet may discern by the notes and signes of it, that they have a true faith; let them not be discouraged, but bee thankfull to God highly for any, seeing most part have none at all: and so mightest thou with them have perished. Againe, consider that thy little faith is better than the great brags of Hypocrites and vaine glorious Pharisees.

Yea, thy little faith is better than all the world; more pretious than gold that perisheth, though tryed never so much and often in the fire: and therefore be thankfull for it.

Neither let the Diuell make thee beleeeve that it is but a false or a temporarie faith, and that because thou hast so many doubts, therefore thou shalt altogether faile at last: no, the Scriptures tell us as well of the weake faith of the Disciples,

*Thomas,*

*Thomas, Peter, and Nicodemus,* as of the strong faith of *Abraham, Iob, Paul, and Daniel,* and the three Children. This thy weake faith, makes Christ thine, and shall save thee. All the gates of hell cannot prevaile against it.

Againe, this thy weake faith may prove a strong and tall faith; especially if thou beest but a beginner. Then be not discouraged, seeing every thing must have a beginning: thou mayest come to helpe and strengthen others in time. And though thou shouldst die by and by, yet it should bring thee to Heaven.

Yet let none content themselves with a weake faith, but having time and meanes, strive for a greater; else wee can have no assurance that wee have any true faith. For, who having a goodly living and but weake assurance of it, desires not that  
hee

hee had better Deedes, and old Evidences, and more writings to hold by against all cavillers? So who tasteth of a very good sweet thing, but desireth more of it? And so it is with them that have the first beginnings of spirituall graces.

Who would live alwayes in a poore condition, if hee could helpe it? and to have but from hand to mouth, from one day to another, and scant that; and not rather have of his owne for all turnes in health, and sicknesse, yea and to helpe others that need, &c?

Who would bee continually in feare, ready to bee unsettled upon every occasion? unfit to doe God any great service? or be ever unfit to doe any good? or ever affraid of Death? What a poore life is this?

Alas, if great and strong temptations come, thou must indure long paines and sore.

If

If persecution come, what shall a weake faith doe then? Alas hee that hath but a groat in his purse, can spend no more. Wee provide not only for faire weather, but for foule, Bootes and Cloake, and Hood; yea, carry these with us, when it may bewee have no need of them at our going forth, but wee know not what may fall out, ere we come home againe. It may be faire a few miles, and a cleere skie without raine: but after there may come foule weather.

What should the Martyres have done, if they had beene at this wavering stay? Yea how uncomfortably doe wee walke daily, by reason of this weaknesse of faith through our continuall doubts and feares? besides that, our faith is made the lesse fruitfull. And though the divell cannot wholly quench the least measure of  
true

true Faith, yet he may so choak it with the ashes of his temptations, that it shall neither shew light nor heate, &c. Let us therefore diligently use the meanes of strengthening our Faith; as the Ministry of the Word, which is excellent above other meanes: for as it was ordained of God to beget Faith, so to nourish it, *1. Pet. 2.1. Ephes. 4.11.* and to edifie the body of Christ: therefore the Apostles returned backe by the Churches w<sup>ch</sup> they had planted, to settle and confirme the peoples hearts in the Faith. By hearing the promises of the Gospell laide open againe and againe, yea and offered and thrust upon us still, wee are not onely kept in remembrance of them, but are excited to beleeve them, and are much strengthened thereby.

Also thereby heare we more of the nature of God, his mercy, truth,

Psal. 119.

truth, unchangeableness : also or  
 divers examples of Gods mercy  
 on others, & of their Faith, &c.  
 So also reading the Scriptures  
 by our selves is a good helpe:  
*Iob. 5.* Search them & meditate  
 on the promises contained in  
 them, and this will bee a good  
 meanes, as *David* saith, to con-  
 firme us; Thy promise, saith he,  
 hath quickned mee, &c. But  
 our care must be that we reade  
 with consideration and appli-  
 cation. Here I may adde this  
 point, what is the smallest mea-  
 sure of Faith that can bee, to  
 wit, when a man not being able  
 to apply the promises to him-  
 selfe, and to say, I am perswaded  
 my sinnes bee forgiven, yet out  
 of a troubled heart doth un-  
 fainedly desire the favour of  
 God above all the world. To  
 this thirsting, what promises be  
 made? *Matth. 5. 6. Iohn 7. 37.* It  
 is accepted with God for  
 Faith, &c. and doth justifie the

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the sinner, seeing it is a weake kinde of apprehension. But that we doe not mistake our selves, wee are to know that it is not every kinde of desire, but that which desireth the favour and love of God more than heaven and salvation. We see it in *David Psal. 46. 7.* and *Psal. 31. 16.* *Make thy face to shine upon thy servant: Thy favour is better than life, Psal. 63. 2.* It is a vehement desire, that cannot bee satisfied without the thing desired: as a woman longing, *Psal. 119. 20. 40.* as the Hart brayeth after the rivers of water, *Psal. 42. 1. 3.* It is not by fits, but constant till it obtaineth: as the hungry man till hee get meate. 4. It is joyned with a desire to obey God, and hath good affections, desiring to come under Gods government, as well as to bee pardoned: whereas the hypocrites desire is cold and slight, by fits and flashes, and severed from



from the use of the meanes whereby it might bee satisfied.

The Sacraments likewise are good helpes : As first the Sacrament of Baptisme may strengthen our Faith, seeing in it remission of our sinnes is not onely signified, but also sealed unto us. Neyther is water more effectuall for the washing away of the filth of the body, than the blood of Christ thereby signified to cleanse our soules from the guilt and punishment of all our sins.

Secondly the Supper of the Lord is of like efficacy to strengthen our Faith, wherein God hath put his Seale to his Word, *that by two immutable things, wherein its impossible that God should lie, wee might have strong consolation, Heb. 6. 19.* Herein God not onely paints out unto us Christ Iesus; so that as the Apostle saith, wee may see him as it were crucified be-

before our eies, *Gal. 3. 1.* but also afresh exhibites and gives him to us, and that every one particularly; yea and not darkely, but in a very familiar manner, under ordinary signes subject to all our senses, whereby hee would put us out of doubt, that as verily as the Minister gives unto us the outward signes, so verily God gives unto us his Sonne Christ with all his benefites. So that except wee bee worse than *Thomas*, wee must then beleeve, and bee made stronger.

So that God dealeth with us as mothers who nurse their yongue children; they lap them up warme, and give them both breasts, and so they grow up: so is it betweene God and us.

Another principall meanes of Faith is earnest and devout Prayer, wherby in secret we beg it of God: for though it is not the first meanes of getting Faith,

Faith, (for wee cannot pray in Faith, till wee have Faith) yet our Saviour Christ hath taught us, by praying for *Peter* that his Faith should not faile, how we should get our Faith increased and established. So the man, *Marke 9. 24. Lord helpe my unbelief*; and the Disciples, *Lord increase our Faith*. If wee aske the holy Ghost, it shall be given us, *Luke 11. 13.* and how much more the graces and gifts of the holy Spirit? *Iohn 16. 23.*

Fourthly, often meditate of the unchangeablenesse of God in his promises in themselves, to others, and to our selves; and the experiences that wee have had of Gods goodnesse to us, and of the truth of our hearts to him.

Fifthly, society and conference with our fellow-brethren; especially some experienced Christian or faithfull Minister, and revealing unto them

OUR

our doubts, is a notable meanes. For they may much confirme us by their counsell and consolations fetched out of the Word, and by their owne experience laid before us; for it availes much to our comfort to heare that others have beene in our case, and yet now strong in Faith. As its in bodily ailes, so in the spirituall, & *Iob* 4.3.4. *Rom.* 14.1. Oh there may bee much good gotten this way, and especially by visiting the sicke, and beholding the faith and zealous resolution of any in trouble, paines, death, imprisonment, &c.

Sixtly, fruitfulnessse in good workes is a notable meanes to strengthen Faith, when we bee plentiful in well doing, ready to every good word and worke in our generall and particular calling, to God, to men, &c. For as the Sunne heates a wall, and being heat, it beates backe, and

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increaseth the heat of the Sun-beames; so Faith brings forth good works, & good works increase Faith: for they be strong arguments to us of the truth and soundnesse of our Faith; and therefore the Apostle exhorteth unto them, 1. Cor. 15. *Wherefore be stedfast and unmovable, alwayes abounding in the worke of the Lord.* This being added as a meanes to make us stedfast. A barren life can never have a stedfast Faith: Also walke close with God, as constantly in one thing as in another, not taking liberty to breake off our Christian course and communion with God when we list: but we must hold fast, awaking with God, walking with him all day, looking to our hearts and waies at home, abroad, alone, in company, in prosperity, in adversity, and so when wee lye downe at night making even reckonings. And

And if wee faile in any thing, we must humble our selves, and crave pardon, and never cease till wee be reconciled.

On the other side, if we can walke carelesly, and divers dayes or weekes want our communion with God, our faith will be weake; but constant walking with God breedeth strong faith. And therefore we are to be exhorted to the use of these meanes. And the lazinesse of many Christians is justly to be rebuked, who are content with a weake faith long together, and that when they enjoy the meanes of getting more.

If they can but prove they have any faith at all, they much wrong themselves, in not looking for increase.

Oh how ill doe these provide for themselves! If God should lay greater tryalls on them than they bee fit to beare, and

they be at their wits ends, it were just; seeing he need not to fit their trialls to the strength they have, but to that which they might have had.

But if wee have used all meanes carefully, then let us content our selves with that portion which God will give us, and assure our selves, that he will never try us beyond that he will enable us to beare, 1 Cor. 10. 13.

*Strong  
Faith.*

Strong faith, is when a man is full of knowledge of the Scriptures, and so able to resist and meet with temptation laid against him ; and withall is strong in apprehension of the love of God, and his promises: so that having got hold, he will not be beat off, nor let goe, but holds firme and fast; so as you may as well wring a club out of a Giants hand: as it is said of *Romanus*, none could wring the staffe of faith out of his hand.

So

So *Revel. 2.13.* the Angell of the Church of Pergamus could not be drawne to deny the faith, though hee dwelled where Sathans throne was.

Yea, hee that is strong in faith, so beleeves the promise of salvation, as hee is fully perswaded of it, and that Christ loved him, and gave himselfe for him; that there is no condemnation to him: yea with *Paul*, that neither life nor death, Angels nor principalities: and *Rom. 8.38.39.* Hee beleeves also the other promises firmly of protection and defence, though much bee objected against it, as *David*, that *God was his shield, rocke, strong tower; and though an Hoast pitched against him, Psal. 27.1.* yet because God had promised that he should be King after *Saul*, he beleevd none could prevaile against him. So likewise hee saith, *Psal. 23.4. Though I walke*  
L 3      through



through the valley of the shadow of death, I will feare no evil: and *Psal. 2. 1.* he sheweth that which also himselfe beleaved, that all the oppositions of men were but in vaine against him.

So when all goes against him, yet he beleeves God cannot forsake him. And so *Iob*, *Though hee kill mee, yet I will trust in him. Iob 13. 15.* Thus *Asa*, *2 Chro. 14.* though there were so great oddes against him, yet hee beleaved; and so also *Iehoshaphat*. So that God will defend his, as wee see in the example of *Daniel*, and the three Children, who beleaved euen above belief, and so were delivered.

Thus *Mordecai*, *Ester 4. 14.* beleaved strongly, that though the likeliest meanes should faile, yet God would raise up deliverance to his people (to whom he had made covenant) some other way.

The Martyrs likewise had this

this strong faith, as shee that  
said, *If you take away my meate,* Elizabeth  
Young.  
*God will take away my hunger.*

So the two yongue Davyes  
that answered their father, *If  
God send us no meate, he will send  
us no hunger.*

And others that forsooke all,  
and said with Paul, *Act, 20. 24.*  
*Neither count I my life deare  
unto my selfe, so that I may finish  
my course with joy.*

Such a faith was in Doctor  
Taylour that said, *he trusted but  
two stiles before he should be at his  
fathers house: and, Wee shall have  
a sharpe breakefast, but a joyfull  
dinner, &c.*

This strong faith is not got-  
ten at once, nor at first; but as Not gotten  
at once.  
the bodily stature is by insensi-  
ble degrees, so and much more  
is the spirituall growth of faith,  
not runne up at once in a night,  
as *Jonahs* gourd, but by degrees,  
and after good time and conti-  
nuance in the use of the  
K 4 meanes;

meanes after frequent witnessings of Gods spirit. After many experiences of the truth of our owne hearts to God in hatred of all wickednesse, resisting profitable and pleasing sinnes, doing painefull duties constantly, and such as we have had no thanke for our labour in doing of them ; these prove to our selves, that wee are the Lords : After many bickerments and combats, and after many experiences of the love of God to us, of his presence with us, hearing our prayers, defending and delivering us, &c.

This strong faith is not of a novice, but of a valiant Champion. Experience breeds hope that maketh not ashamed: as *David* by experience of killing a Beare and a Lyon grew resolute, he should kill *Goliath* ; and *Paul*, 2 *Cor.* I. 10. *Who hath delivered us from so great a death,*  
and

*and doth deliver us, in whom wee trust hee will yet delilver us.*

A Souldier at first is fearfull ; but after upon experience of many victories and escapes he groweth couragious. So we.

And God seeth not fit to give a yongue beginner a full assurance; for it would bee to him as a great sayle to a little vessell, to pull him under water: his corruption would take occasion hereby of hurt; and therefore hee bringeth men to it as they be able to beare it.

Now that we may the better discern it, I will here set downe some notes of a strong faith: and first, hee hath peace, yea an habituate peace with God, peace that passeth understanding, and joy of the holy Ghost; and this the Apostle prayeth for, *Rom. 15.13. The God of hope fill you with all joy and peace in beleeving.* So that fulnesse of faith breeds fullnesse

*Notes.*

of peace and joy, and also boldnesse to come into Gods presence, *Ephe. 3. 12. Hebr. 10. 22. Let us draw neere in assurance of faith, &c.* It makes us to cry *Abba Father*. It breeds love, yea great love to God, for *faith workes by love, Gal. 5. 6.* So the Apostle, *The love of Christ constraineth us, 2 Cor. 5. 14.* Yea the top of love, that is, zeale for the glory of God.

Another signe is fruitfulness in good workes and well doing; and constant close walking with God.

Strong faith is not carryed away; though never so many and so great ones teach contrary, or labour to remove the beleever, yet he is settled, stablished, and rooted in the knowledge and love of the truth: he is not to choose his Religion; no, hee hath gone to worke upon better grounds than so.

Hee contemneth the temptation

tion of multitudes, customes, examples, and let never so many bee of another minde or course, they move not him: though they wonder at him like an owle, hee can pity them upon good ground, and in Faith. When some baite at him, some perswade and pity him, and wish his eies were opened, and, wee wish you good, yet is not he unsettled: As we see in *Elias*, who stood firme though there were foure hundred false Prophets against him and the people.

So amongst the holy Martyrs, some poore women have stood out against all the Doctors that opposed them. They are not shaken by the Apostacy of such as have beene great Professors or Preachers, 1. *Iohn* 2, 19. For none are fallen but the childe of perdition. Therefore they are not unsettled, though many  
fall

fall away, yea Professors or Teachers.

A strong Faith despiseth the offers of profit, pleasures, honours, to forsake his Religion; he will not be enticed and tolled away like a dogge with a crust, he hath assurance of other manner of things already, which hee will not lose for all the world: as wee see in *Moses*, who refused to bee called the sonne of *Pharaohs* daughter: and as for reproaches, troubles, persecution, hee cares not for them; if they come and threaten prison, fire, faggot, this stirres not him, he is resolved, and is as *Mount Sion* that cannot be moved, but standeth fast for ever, *Psal. 125. 1*. He endureth the crosse and despiseth the shame, and saith with *Paul*, my life is not dear to me: And I am not only ready to be bound, but to die at *Ierusalem* for the Name of the Lord *Iesus*, *Act. 21. 13*. He stickes to the

*Heb. 12. 2.*

*Act. 20. 24*

the Word, and builds not on man; therefore though others fall away, yet hee stands fast. As the woman that being told her fellow prisoner was altered and of another minde: If shee be, saith shee, I built my Faith not on her, or any other, but upon Gods Word, and that is not altered I am sure.

If hee have a promise from God, though all seeme to be against it, yet hee relies upon it: though it bee delayed, yet hee waites, and saith, though *It tarry, wait, and it will surely come, it will not tarry, Hab. 2. 3.* Hee feares not troubles, but knowes all comes through his fathers hand, and that man and devill cannot doe what they would: and therefore hee goeth on comfortably to day, to morrow, and to the end. In his worldly dealings, which are of most weight, hee useth the meanes and depends upon  
God



God for successe. If he be in trouble, he hastens not out by unlawfull meanes ; as *David* would not kill *Saul* to shorten his troubles, nor hasten the Kingdome to himselfe.

If hee have small or no meanes, yet having Gods Word for him, he is not discouraged, as *Asa*, *Jonathan*, and his armour bearer, and *Ioshua* compassing *Iericho* ; his heart is fixed, hee beleeves in the Lord, hee will not feare ; and if heaven and earth should goe together, yet (as *David*) hee would say, *Psal.* 27. 3. *The Lord is my light and salvation, whom shall I feare ? &c.* And *Simeons* *nunc dimittis*, and *Stephens* prayer, *Act.* 7. 59. *Lord Iesus receive my spirit.* Hee can thinke of death without any prevailing feare, and of the grave, saying with *Paul*, *I desire to be dissolved,* *Philip.* 1. 23. He lookes beyond the grave to a joyfull resurrection.

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So he can thinke of the day of judgement, and say, Welcome Lord Iesus: and though it be the terrour, or may bee of the world; yea and weake Christians shake at it, yet hee feares it not, but can thinke of it with joy.

This is a most excellent thing: Any Faith is a jewell unvaluable, but a strong Faith carries a man through the world like a Conquerour, as our Saviour Christ saith. *Mark. 9.23. All things are possible to him that beleeveth.* What a blessed thing it is for a man to live in such a continued constant peace with God, boldnesse in his presence & inward joy! Its a corner of heaven to bee zealous for God in a mans place, to be fruitfull and abundant in good workes, able and ready to comfort many and support the weake, to live without a slavish fear of God or his judgments,

ments, to stand immoveable when others be shaken, to be without fear of death or judgement, and to bee eased in all ones matters, living by Faith; when meanes be used, then to be quiet.

The strong beleever is as *Sampson*; hee breakes all bands of temptation, as straw, layes heapes upon heapes: he is like one of *Dauids* Worthies, like *David* himselfe, that having got experience feares nothing; hee walkes up and downe the world like a Giant, higher by head and shoulders than most men, with a strong shield in his hand that the devill himselfe cannot pierce, but it quencheth his fiery darts, and also getteth victory against the world by his Faith, breakes through an hoast, and leaps over a wall, breakes a bow of Steele. It is as farre better than a weake Faith, as a rich mans case, that hath  
for

for all needs; for dyet: as if his minde stands not to one thing, hee hath another: so in his beer, or if need be can call for a cup of wine; so for his apparrell, as the weather is: hee hath in time of sicknesse wherewith to send for a Physitian; hee hath for all needs, he can give to one and lend to another. If he list not to goe afoote, he can take his horse. And great oddes there is betweene such a state, and of a poore man that hath for meer necessity, from hand to mouth, and that very barely; and alas, wanting many things, would bee glad to have those things which would relieve his necessity. Or such a difference there is between them, as is between the case of a harty strong man that can goe, ride, worke, travell, and is hearty without complaint, & another that cannot goe two or three miles, but is so faint and distempered, that  
he

hee is the worse after it a good while ; or a woman that cannot put out her selfe for faintnesse, or if shee doe a little, it is with much trouble, and hath many ailes and complaints.

*Vse 1.*

The Vse is, that every man try whether he have this strong Faith; and the rather, because there be some that thinke they have it, who are but like rogues, that have a counterfeit passe, made by themselves or some other in an ale-house, or under a hedge.

There bee some that having stept out of a lewd and bad course, and being stung a little with the terrours of the Law, presently have fallen to lay hold of the promise, and so all at once have been so fully assured, as they have had no doubts. They imagine that they are able to deale with any body, and thinke themselves fit and able to controll & censure any.

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These make more hast than good speed, they fly ere they haue wings, and are like a swaggering fellow with Beere in his crowne, who it may bee, as soone as he is out of his Inne, falls a galloping, and leaves other men behinde, but ere hee hath ridde seven or eight mile, his horse is tyred, and those whom hee had outstript, overtake him, and get to their Inne in peace and good time, when as he is abroad in the highway.

The Bird that ventures out of the neastere she hath wings, the Kite or Buzzard catcheth her; so the diuell desires no better booty, than such a proud over-hasty person: for as wee have seene by experience, they not knowing themselves, nor the corruptions of their owne hearts, nor having had experience of Sathans temptations, he pulls them either into some odde

odde opinion, or else into some foule sinne, as to uncleannesse, covetousnesse, or such like. Howsoever, some of those, as I have noted, have by their sinne beene humbled, and begun better, and so in time have come to somewhat, when they had paid full dearely for their hast.

Some never came to good, but as their Gourd sprung in a night, so it perished and withered in another.

Is it not monstrous for a novice, a yongue childe new borne to be a man? saw you ever a childe borne with a beard, or all his teeth? yet this is the like case.

If a childenew borne should scramble out of the Midwives hand, and runne about the chamber, would it not scare all the company? So is it with these that will make such great haste.

These bee like some proud  
yongue

yongue man, that hath bought out some of his yeares, impatient of service, and will set up, and have a shop as good as his Masters, ( the first day ) who hath beene a shop-keeper these twentie yeares, and not having stocke, takes it up of trust, or borrowes upon usurie, and within a few yeares hee is blowne up for debt.

Another that served out his time, and knew what belonged to it, hee sets up with a little of his owne, with one or two of the commodities that belong to his trade, and waites upon God, and gets up by little and little, and his shop mends every yeare.

Some other ignorant and carnall people will say, they are fully perswaded of their salvation; oh, no man can make them blanke: but try these by the notes before spoken of, and there is no such love to God,  
zeale



zeale to his glory, fruitfulnessse in good life, no such comfortableness in affliction; but though they be very bold and full of comfort in prosperity, yet they are soone nipt in the head in affliction; like a base swaggerer that makes a stirre in an Ale-house with great words, as if he were some Champion, and being sent to warres, or dealt with by a man indeed, his heart failes him; so these when they are put to the tryall their hearts faile, and when death and danger appeareth, they are affraid to die. And such againe as were never seene to give any such regard to the Word, or any carefull attendance on it, or the Sacrament, or any good company; their strong faith, is but strong presumption, it will not abide the touchstone.

If any have this strong faith indeed, let them enjoy it, they have

have that that few have: and let them nourish it by the meanes, by fruitfulness in well doing, and keepe close to God, and get more to it; for the time may come, that all may bee little enough. *David* as much as he had, yet had none to spare: and if *Iob* had had a little more faith and patience than he had, it would have done no hurt.

Now the meanes whereby wee may increase from a weake to a strong faith, are, first, with all diligence and care to attend on the meanes, publike and private, as hearing the Word, prayer, receiving the Sacrament, reading, meditation and holy conferences.

Secondly, the often experience of Gods love shining in all his benefites: which being carefully observed, will assure us firmly of the continuance of it, seeing he is immutable and unchangeable in his goodnesse.

Third-

Thirdly, wee must daily approve our love towards God by our obedience, both active and passive, being ready to doe & suffer any thing for his sake. For our love towards him will assure us of his love towards us, seeing it is an inseparable fruit, and effect of it.

Fourthly, wee must carefully maintaine our communion with God, and walke close with him, carrying our selves holily and righteously, as in his sight and presence. And if through frailty wee step awry, wee must recover our selves speedily, and rise out of our sinne by unfained repentance, and so renew our covenant with God, by renewing our faith in his gracious promises. Fifthly, wee must often and seriously meditate on Gods saving attributes, as his goodness, mercy, omnipotencie, and truth in his promises, and on the

the all-sufficiencie of Christs merits and obedience, which are the foundations upon which our faith is built, and will never faile us, though wee faile in many things on our part. Lastly, we must be fruitful in well-doing, and in the practice of all Christian duties towards God, our neighbours, and our selves; for a barren life and a strong faith cannot stand together.

Now let such of us as be without it stirre up our selves to use these meanes whereby we may attaine unto it, by considering the excellencie of it, and what need wee may have of it, and labour to come to it, especially seeing God gives us meanes of much faith. -

Let us strive to attaine unto the best measure, and to exceed our selves. This strong faith is so excellent and needfull a thing, that the Apostle prayeth

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for it, for the Ephesians, and commends it in the Thessalonians, that their faith did grow daily, and exhorts the Colossians unto it, *Chap. 2. 7.* Again, consider that hereby wee shall give and bring much glory to God, many wayes, as might be shewed : and that wee shall provide wonderfully well for our selves, and shall doe much good many wayes to others. This world is opposite against goodnesse, therefore if we will hold on zealously, we must get strong faith. Besides, we know not what we may meete with. Folkes provide not for the present or forepart of their journey only, but for time to come, and therefore they weare Bootes, and carry a Cloake, and Hood, when they have no present need of them, not knowing what weather may come.

No Faith  
perfect.

In the next place let us consider, that though there be a strong

strong faith, yet there is none perfect and without temptation, but with some doubtings. They that have the strongest faith, may be assayed sometimes, though usually they quell them; and sometimes they may somewhat disquiet and hurt them, and yet afterwards turne to their good. The healthfull man, may yet be shaken with two or three fits of an Ague, that may make him take to his cap; and doubting is not mixt with his faith, although it opposeth it.

For Faith is of the spirit, and the regenerate part, doubting is of the flesh, and part unregenerate, and they continually fight the one against the other. And the divell also will watch his time to oppose it. Neither can there bee any perfect faith, because wee know but in part, and therefore beleeve but in part, 1 Cor, 13. 12.

Some remnant of corruption and of unbeleeve will remaine, in some more, in some lesse. and though usually faith get the mastery of doubting, yet sometimes the divell or our unbeleeve will watch a time to doe us a scare. The Flesh lusteth against the Spirit, and the Spirit against the Flesh, *Galat. 5. 17.*

Though *Abraham* were the father of beleevers, yet by perswasion of *Sarah* he tooke *Hagar*, &c. *Rebecca* beleeved *Isaac* should have the blessing, and God would have it so; yet seeing *Esau* so neere it, her Faith failed, and shee holpeit forwards with a lye.

*David* likewise who so strongly beleeved, as appears in the *Psalmes*, and by his resolution not to meddle with *Saul*, yet *1. Sam. 27. 1.* his Faith failes, so that he said in his heart, *I shall now perish one day by the*  
the

the hand of Saul, though hee had Gods promise to the contrary: and said *in his haste all men are lyars, Psal. 116. 11.*

Oh, great difficulties or long delaies, bee often the foiles of Faith, and will try a strong Faith: *Iobs* Faith failed him when he cursed his day: *Moses* his Faith quailed at the Rocke: *Eliab* would bee dead, that famous beleever, who had raised the dead and shut up heaven: *Asa*, whose faith was great, 2. *Chron. 14.* yet *chapt. 16.* his faith failed foully.

*Martha* beleaved that if Christ had beene there, *Lazarus* had not dyed, yea and that he should rise againe at the last day; yet when our Saviour Christ went to the Sepulchre, and bid put away the stone, as going to raise him, Oh Master (saith she) hee stinketh: as though he had not been as able to raise him from the dead, as

*Ioh. 11.*



to preserve him from death whilest he was living.

Sometimes God will leave his to a temptation, to shew them what they bee in themselves: and therefore judge not any rashly in whom we have or may see some weakenesse: they may be excellent beleevvers, and shall recover themselves again.

If thou see any in time of persecution recant, yet judgethem not, tarry but a while, and yee shall see one come within a few dayes and renounce his recantation, and burne that hand first that wrote it; another going into the Church, and casting downe the host, and cutting off the Priests hand in revenge of himselfe for recanting.

*Vse.*

Let therefore those that have such a faith, as they have no doubting, nor never had, (which is the case of divers) know, that they never beleevved that

that never doubted. A man were as good say, he were perfect and without any remnant of corruption. When many of Gods faithfull servants with much labour and many feares, have got a poore faith, have they got a perfect one they know not how? no, such a faith is too cheape to be good.

2. Again if we have held the assurance of Gods love firmly a good while, yet if after it come to be set upon with doubting, marvell not, nor bee discouraged. Nay if you resist and overcome, it is a good signe of a strong faith; for he is not knowne to be a strong man that was never set upon, but he that hath had strong adversaries, and yet got the day.

3. Moreover, never make account that the Bridegrome shall ever be with us, but that a time will come when hee shall bee taken from us. Therefore

as the Mariner in a calme looks and prepares for a storme, so let us use like wisdom in this case: our faith shall then appeare when it is so tryed.

4. Finally, doe not rashly judge of such from whom thou hearest some impatient speeches, while they were minding their paine; or some doubtfull speech, as, Doe you thinke God will heare me? that I am his? that I shall hold out to the end? For did not *David* use some such weaknesse? judge them by their usuall speeches and behaviour, and thinke if thou wert in his or her clothes, that thou shouldest shew much more. Many have stood strong in some temptation, and after have shewed weaknesse in farre lesse. We must not think hardly of any of Gods servants, Ministers, or Christians, that shew at a time some weaknesse; judge them not, they will judge them.

themselves fast enough.

On the other side, if any now after much heaviness and long and earnest seeking, have got fast hold, and are now full of comfort, yet do not promise you shall ever hold it thus, or ever be at the top, or that it will ever bee full sea. Say not as *David*, *I shall never bee moved*, *Psal. 30. 6.* lest if doubtings come againe, wee call all into question. No by no meanes, if you doubt of Gods favour, say that you never made any other account, and make use of your former comforts, and hold by them. Resist and you shall overcome, and know that ever and anon such things will bee: yea you may be set upon on the death bed, as divers have had combates; sometimes after the Word or deep meditation of Gods mercies, or after the Sacrament; how strong and confident doe you feele your selves?

Oh how you could doe any thing for God, even go through the fire, yet it may not alwayes be thus.

Strong  
faith may  
be weak-  
ned.

Nay lastly, take notice of a worse point yet, to wit, that a strong faith may not only have some doubtings, but may bee shrewdly oppressed, yea much diminished, at least in respect of the acts and operations of it. Hee that had a strong faith, may come to have but a weake faith, and so he may die (in his owne sense, at least in outward appearance) in a far worse case than hee was sometimes in his life: or so hee may handle the matter, as he may recover himselfe againe, as *David* and *Peter* did, whose faith suffered shrewd Eclipses, yet got up againe in time. But *Asa*, I am perswaded in his latter daies, was in worse case much, than formerly he had beene in. Wee see the first part of his  
raigne.

raigne much commended, the latter much worse: and much unbeleeve he shewed, as 2.Cbro. 16. in hiring the King of Aram, trusting in Physitians, and putting the Prophet into prison. This is a pitifull thing, like a Crab to goe backward. Some of weake have become strong, but of strong to become weake is a heavie case; as for a man from wealth to fall to a poore condition. For as one that hath been rich can worse endure poverty than they that never knew other; so hee that hath beene wont to have peace with God, joy and life to good duties, can hardly beare the want of them.

Now the causes hereof may be, either want of the meanes which are taken from him, or he gone from them; no profitable or usuall Ministry of the Word; the Sacraments but once or twice a yeare administered

Causes or  
meanes.

stred and received, no good company: shut up a strong man, and dyer him thus, and his strength will soone abate.

2. A second cause is falling into some foule sinne, and not hasting out of it, but lying in it, as *David*, 2. *Sam.* 12. or a frequent giving way to ones corruptions, not lamenting, repenting, or reforming them. As fruitfulness in good workes strengthens faith; so barrennes weakens it.

3. A third cause is presumptionly to get out of trouble by unlawfull meanes, weakens the faith shrewdly, especially not hasting out of it by through repentance.

4. A fourth cause is love of the world, and multitude of dealings: many that at thirty, and a while after were in good case, after fall to great dealings, have many farmes, or have the world comming in in abundance.

dance, and so doe wofully abate and faile: I have heard of many in their yonguer dayes, that have seemed very zealous and full of grace, who have shrewdly abated in their later times.

Now the signes of it, are sleepinesse of heart, no life in Christian duties, some times use of the meanes, but with no zeale, How did *David* doe duties all that three quarters after his fearefull falls? much like the poore Christian who gave thanks, when he went to eate of his stolen mutton.

Another signe is the staying of the sensible worke of Gods Spirit.

Likewise a continuall discontent, unquietnesse of minde and conscience; no minde to the company of the people of God,

Feare of death, the which is a fearefull estate, whilst the

*Signes.*

poore



poore Christian liveth in it, howsoever God of his free mercy, at last recovereth him out of it.

*Vse.*

What then, is there no helpe or remedie for this? God forbid we should say so. That God that pardoned at first, can and will have mercy upon him againe, though he have plaid the prodigall: for the love of a father reaches farre. But yet it will cost him the setting on. As if a father set up his sonne the second time, it it will bee with some checkes, and upon his humble suite, and it may be he must bring some of his kindred to plead and intreate for him: So is it with the poore Christian in this case.

They then that have suffered this losse, had need make a gathering, & get many good Ministers and Christians to contribute their prayers and counsels to helpe them up againe.

For

For it is possible to bee recovered (as we see in the example of *David*) though with much adoe, as appeareth *Psal.* 51. therefore be carefull to see continually what hath cast you behinde hand: Daily judge yourselves for your sinnes, till you feele your heart relent and waxe tender in some sort: get under the dropping of a profitable and settled ministerie.

Use the helpe of the Lords Supper: and if ordinary meanes prevaile not, adde thereunto extraordinary; shake off too much dealings, and the delight of the world. And when thou art once recovered, walke more watchfully and warily ever after.

Some have thus recovered themselves; some that in their time were excellent, have proved very obscure, and much adoe they have had to crawl to heaven, that if they had beene taken

taken away twelve or sixteene yeares before, would have gone with full sayle. And this may be a cause why God therefore tak away so many, when they beat the best.

Secondly, let them not that yet hold their owne, bee high minded, but walke in feare. Beware of these things before spoken of ; else you may fall from your excellencie.

Cling to God, be constant in the meanes, that so you may never know what belongeth to this wofull state : for as some die in it with little comfort, and have much adoe to bee comforted on their death-beds, so some have recovered, but it hath cost them deare first.

And thus having spoken of the nature and degrees of Faith, I will in the next place speake of the properties of it. And first I will shew the excellencie of Faith. And this might  
be

be shewed first by the Author of it, in that it is not the worke of Nature, or of our selves, nor yet of man or Angell, but of God only. But of this I have already spoken.

Secondly, it might bee shewed by the difficultie of obtaining it, but of this I shall have occasion to speake hereafter. And also by the rarenesse of it, in that few ever have beene true beleevers, *Esa. 53.1. And when the Sonne of man shall come, shall hee finde faith upon the earth? Luk. 18.8.*

But I will not insist upon any of these, but rather shew it by other arguments. And first by that honour which God hath put upon it. Secondly, by the unspeakable benefits which by it are derived unto us. Thirdly, by this that it brings much honour to God, and is also very profitable unto others, &c.

First,

First, God hath highly honoured it, in that he hath made it the only instrument of our salvation, there being no other condition of the Covenant of Grace, but beleeving, *Ioh. 3. 16. Marc. 16. 16. &c.* And whereas there are many other excellent graces, yet none of them are appointed to apply Christ, and to be the instrument of our salvation, but faith only. And whereas the greatest venture in the world, is the comming of our soules safely unto heaven, of this, faith assureth us, and that upon good, yea the best securitie, namely the Word and faithfulness of God.

Secondly, it is that whereby Christ Iesus and all his benefits are made ours; whereof it is said *Rom. 5. 1. Wee are justified by faith, viz.* Christs righteousness made ours by faith. As our sins were made his by imputation; and he bare the burthen of them,

them, so his sufferings and obedience are made ours, and we justified thereby, *Hab. 2.4.* *The just shall live by faith.* As without faith we have nothing to doe with Christ, so by this he and all his benefits are verily and truely made ours: and is not this an excellent thing that intitles us and puts us into possession of Christ Iesus and all his benefits? It is more than if wee had beene a kin to Christ, had had him in our armes, lived in his company, than if we had heard him daily, had eate and drunke with him; nay than to have been his mother, sister, or brother, *Mat. 12.48.49.*

By faith our persons are made pleasing to God, and our workes acceptable: for while wee bee in our owne filthinesse, God cannot abide us, and our best workes are abominable.

It is said that God had respect to *Abel* and to his work,  
and

and that by faith hee offered a better and more acceptable sacrifice than *Cain*: his might be as good for the outside, but *Abels* was accepted, because it was done in faith by a beleever, the imperfections thereof being taken away in Christ.

4. By it wee are united to Christ, and made one with him, *flesh of his flesh, and bone of his bone*, *Ephes. 5. 30.* lively members of that body whereof hee is head: and so as we have thereby right to his benefits; so wee draw sap and vertue from him, to dye to sinne and live to righteousness, without which faith and union wee bee dead in trespasses, and can doe nothing. An impe not grafted into a stocke, but lying by, withers, and never beares fruit, but is for the fire: so are we without Christ: and as a wooden legge receives no sense or motion from the head; it is but tyed on  
with

with points, so wee without faith; and is not this an excellent thing that makes man a member of Christ?

5. It is the roote of all other graces. Hence comes peace: for being assured of Gods love unspeakeable, and our pardon and salvation, it banisheth feare and terrour, and peace comes instead of it, *Rom. 5.1.* yea and joy, as *Rom. 5.2.* yea *Rom. 15.13.* *The God of hope fill you with joy and peace in beleeving,* yea as *Phil. 4.7.* *peace that passeth understanding,* and *1. Pet. 1.8.* *joy that is unspeakeable and glorious.* That as it is unspeakeable terrour to bee under our sinnes and the wrath of God; so unspeakeable joy to bee reconciled unto him: so it breeds boldnesse in Gods presence, *Ephes. 3.12.* and is not this a goodly matter? yea and that at the day of judgement, when the proudest and boldest sinners



ners shall wish hills to fall on them, *Apoc. 6. 16.* as in this Epistle, *cap. 2. 28.* yea it will cause greater boldnesse than was in *Hester to Abashuerosh.* It will bring Christ into our armes, so as wee may say with *Simoon,* Lord, *now lettest thou thy servant depart in peace, &c.* And as *Ioseph's* brethren came to him with confidence when *Benjamin* was with them: so wee to God when wee bring Christ with us. Hence comes love to God, as it must needs: the love of Christ constraines, *2. Cor. 5.* and *1. Pet. 1. 8.* *Whom though yee see not, yet ye love him:* and hee shewes the reason, *because yee beleeve in him.* So *Luke 7. 47.* the woman that knew that many sinnes were forgiven her, shee could not tell how to love enough: and *David, Psal. 103. 3.* *Blesse the Lord, O my soule, who forgiveth thee all thine iniquities:* and *Psal. 116. 11.* also, *What shall*

I give unto the Lord for all his benefits towards mee? So also it will worke in us love to our brethren for his cause, *Gal. 5. 6. faith worketh by love*: which is ready to shew it selfe upon all occasions, according to the measure of our faith; to their soules, and bodies, forgiving wrongs, yea forgiving till seventy times seven times, *Luke 17. 4.* which made the Apostles to pray for it, *Lord increase our faith, ver. 5.* It breedes thankfulness: and hence also comes patience, an excellent grace, when faith tells us that it is of our mercifull father that we be afflicted for our good, and that *hee will lay no more on us than hee will enable us to beare, 1. Cor. 10. 13.* and that the end shall bee happy. These things keepe us from murmuring, and from using unlawfull meanes, or sinking under our troubles. Some have spoken of a stone, that

that being cast into the sea in the greatest storme and rage, would calme it presently; but to bee sure, faith calmes the heart where stormes and temptations have beene greatest. It is the loadstone that lookes ever to Christ, as that doth towards the North; and as that drawes iron to it, so doth faith joyne our hearts to Christ. It is like the flower of the Sunne, which turnes ever toward Christ, as that doth towards the Sunne: yea, what should I name particulars? for hence comes all obedience. *Heb. 11.7.* By faith *Noah* obeyed in making the Arke, which was a difficult thing; so *Abraham* forsooke his country, and offered his son.

It purgeth the heart, and chaseth away the love of all evill, and brings in the love of all Gods commandements, and breddes obedience to any thing that

that God shall require, *Psalm*  
119.8.

It makes us not onely willing to obey God in doing, but even in suffering; to count house, land, wife, children, liberty, to be nothing for the love of God, but to stick to Christ though we lose all these.

To confesse with boldnesse the Name of the Lord Iesus, and his truth, though with never such perill.

It caused the mother to send away her childe that morning, to another nurse, when she was to goe to execution; and another to stand by, and see her childe grievously tortured, saying, I never held childe better bestowed, and thanking God that ever shee bare him: And to forsake them cheerfully, as did *D. Taylor* and *Cutbert Simson*; who seeing his wife and children in the way as hee was going to the stake, and feeling

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some yearning of bowells, rebuked himselfe, saying, Ah flesh, wouldest thou hinder mee in my journey? well, goe to, thou shalt not prevaile.

It made the Martyrs endure torments, and to neglect father, mother, wife, childe, to follow Christ. See *Heb. 10.* toward the end, and *Heb. 11.* toward the end. It made *Moyse* forsake *Pbarahs* Court, and to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne, *Heb. 11. 25.* It made many kisse the stake, clap hands in the fire, and to thanke God that they were worthy to suffer for his name; saying, that though they had a sharpe breakfast, yet they should have a joyfull dinner.

6. It is that that makes the Word, Sacraments, and our prayers profitable to us. The Word when it is beleeyed, and particularly applyed to our selves,

selfes, then it profiteth us; as contrarily, *Heb. 4. 2.* The Sacrament of the Lords Supper doth us no good without this; but only offers shells and outward signes to our condemnation, not discerning the Lords body; so guilty of the Lords body, and to eate our condemnation, and so it becomes to us like the cursed and bitter water. Faith is the eye, hand, mouth of the soule, and therefore without that, the Sacrament cannot profit. So our prayers made in faith prevaile much, *Iam. 5. 16.* but nothing without it. *Iam. 1. 6. 7.*

7. It is a notable meanes to further us in our journey towards heaven, to keepe us safe from the mighty adversary of our soules and salvation; *A shield to quench his fiery darts, Eph. 6. 16. 1 Pet. 5. 8.* Your adversarye the diuell as a roaring Lyon goeth about, whom resist

*stedfast in the faith.* And this might be shewed by instancing in sundry of the temptations of the divell, which faith quen- cheth, and like a shield keepes them from piercing the heart.

It is the victory that over- comes the world. 1. the ma- nifold ill examples of the mul- titude, which like a raging streame beares downe all be- fore it; but they that are groun- ded fast in the faith are not moved by them.

The alluring and sweet baites of the deceitfull enchanting world, which are most strong and dangerous: therefore wher- as *Heb 11.37.* it is set downe, that *they were tempted*; among other fore temptations, that is named for one.

Thus the Martyrs were tempted after this manner by the world. Play a wise mans part, save your selfe: if you will returne to the Church and ab- jure,

jure, you shall have this and that promotion,&c.

More by the inchantments of this strumpet have beene beguiled, than by the threats: Faith scornes that any base transitory profit or pleasure should draw his heart, that beleeueth, from God, or from a good conscience, or to sell his peace and hope of heaven.

So it overcome the frownes, threats, and uttermost wrongs that it can doe, despising the crosse, and enduring the shame; contemning any temporary affliction in respect of the love of God, and Christ Iesus, or hazzarding his part in the eternall happinesse. Thus the Martyrs (as *Romanus* among the rest) overcame their adversaries, and made them weary, when as they could not tell what to say. If a man had enough of this, hee might goe thorough whatsoever. The



onely conquerour indeed is the beleever, to whom nothing can come too difficult, to doe, to suffer, yea that would pose all the world to doe. So it fenceth us against the temptations of sinne, that arise from our owne corrupt nature: Shall I doe thus and thus, and sinne against my God and mercifull Father? It draweth vertue from Christ to mortifie sinne: It challengeth the promise that saith, *sinne shall not have dominion over your mortall body that you should obey it in the lusts thereof, Rom. 6.12.* It gives much glory to God, by beleeving things because hee hath said them, to reason incredible, in nature impossible, puts to his seale that God is true. It gets upon the head of reason, when it is at the farthest, and sees quite beyond it, and claps the hands, saying, It is so, it is so.

In Natures schoole wee conceive first, then beleeve; but in Gods,

Gods, we beleeve first, and then conceive: conceive what wee can, and what wee cannot, beleeve and admire.

Thus we beleeve the Creation of the world of nothing, which most Phylosophers gainesay, affirming, that of nothing nothing can be made.

So when we be wrapt in troubles, and compassed about, and see no way out, yet to beleeve I shall have a good end; as *Abraham* for offering his Son: yet God had said, In *Isaac* shall thy seed be called. So *Ioshua*, and the people for the falling of the walls of Iericho; and *Heb. 11. 1.* *It is the substance of things hoped for. i.e.* gives a being (to us) unto things that as yet (in themselves) have no being; and the evidence of things not seene, that is, a cleere demonstration of things that be not seene. Thus we beleeve the resurrection of our bodies, and

eternall life after this.

Hereby now we beleeve the ruine of Rome, though shee seeme to prevaile, and get the upper hand.

Hereby we hang upon God, when wee see no likely hood or way of helpe or deliverance; so as we can say, I will trust in him, though he kill me, *Iob 13. 15.* and in long delayes, yet faith holds.

9. Faith is exceeding profitable through all our course, and in prosperity many wayes, but especially it is our odde friend in adversitie. Another *Simon* to beare our crosse. Oh it doth us Knights service; then it holds us up by the chin, that we sinke not, as else we must: so that our head is above water, though all the body bee under. *I should have fainted, except I had beleeved, to see the goodnesse of the Lord in the land of the living, Psal. 27. 13.*

This

This we may see in *Iacob*; for what had become of him when he heard of *Eſau's* comming againſt him with foure hundred men, but for his faith? It is true that God had made him a promiſe; but he had the comfort of it, becauſe he beleev'd it.

So *Nebemiah*, when he looked ſo pale, yet finding a promiſe and beleev'ing it, hee ſtaid himſelfe upon it, *Neb. 2. 2.*

So many amongſt our ſelves in divers afflictions ſhould ſinke, were it not for the faith of Gods promiſes; much more the Martyrs in their intolerable ſufferings.

Our Saviour Chriſt was upheld by *my God, my God*, or elſe he had been gone.

10. And in the end of our life it is even as a chariot to carry up our ſoules to heaven, *Iohn 3. 16.* That as many as beleeve in him ſhall not periſh, but have everlaſting life. As *Enoch*

and *Elias* were translated (though not bodily as they) yet our faith translates our soules up to God, 1. *Pet.* 1. 9. *receiving the end of your faith, the salvation of your soules.*

Now is not this an excellent grace that never failes us till it hath brought us to God, and makes death, which is the terror of the world, to bee a welcome messenger?

II. Yet further the names given it in Scripture, and from the Scripture shew so much: For it is called *Iustifying Faith*, *Rom.* 5. 1. because it iustifies us, which other faiths doe not.

*Saving Faith*, as *Ephes.* 2. 8. *by Faith yee are saved:* for some faiths bee not saving.

*Lovely Faith*, in opposition to the dead faith of hypocrites, that drawes no life from Christ, nor shewes forth any life in godly fruits of good workes.

It is called *Faith of Gods elect*, *Tit. 1. 1.* a rare jewell bestowed on none but Gods deare ones, such as he ordained to salvation before the world; not such faith as reprobates may have.

*Precious Faith*, *2. Pet. 1. 1.* of wondrous worth and value: no copper faith, but more precious than gold, yea than fine gold, *1. Pet. 1. 7.* yea, as *Prov. 31.* 10. a vertuous woman is said to be farre above the pearles, who is so commended for her faith which made her vertuous: and the wisdom so commended in the proverbs which proceeds from, and is joyned with true faith, is not onely better than silver, and much fine gold, but whatsoever else it can be compared unto.

*Most holy Faith*, *Iude ver. 20.* because it is a gift of Gods most holy Spirit, and brings forth holy life, which it drawes from our most holy head Christ Iesus.

12. It gets us a good reputation in the Church of God, *Heb. 11. 2.* It sets us on to doe such workes of piety to God, and charity to men, as doe procure us as good a report, as valiant men had a great name by their exploits.

13. It obtaines us many a temporary blessing and deliverance: as to *Aſa* and *Iehosaphat* great victories, by their faithfull depending upon God.

It is not onely profitable to our selves, but to others also: *i.e.* to our children. Even a professor of faith benefits his children, interesting them unto Baptism and the priviledges of the Church. But true faith greatly availes the children of such parents, both because God hath made promise to bee the God of such and also of their seede, besides their many faithfull prayers.

2. Yea to strangers, both for

for their soules and bodies, *I am.*

*5.14. send for the elders, and the prayer of faith shall save the sicke, i.e. heale him, and restore him to health; yea if hee have committed sinnes they shall be forgiven.*

Yea to the very wicked it may obtaine temporall blessings, as *Moses* his prayer obtained for *Pharaoh*, and for the murmuring *Israelites*, and *Eliab* for *Abab* in procuring raine.

In all these respects, who can but say that faith is an excellent grace? come gaze and look upon it, that you may admire & fall in love withall, as men doe at the goodly house or sumptuous palace of some great man, or Prince, and such things.

No merchandise to bee compared hereto; he that hath it hath God for his Father, Christ his Saviour, the holy Ghost his Comforter, the Angells to guard him, creatures on the earth, the world it selfe, yea all things



things present and to come are his, and he Christs.

Compare it with other things that be excellent, and see it excelling them: what shall I compare it with, wealth, honour, authory, great birth? base things in comparison, not worthy to bee named with things that bee truly excellent.

What then? knowledge of things humane and divine, especially great understanding in the Scriptures is excellent; yet the devill hath this, and the meanest beleever hath a better gift.

The gift of prophecy is an excellent gift, to open the Scripture, discourse of points of Religion and Faith, yea, and apply the same to the peoples use; a very profitable gift, seeing it may convert many and build up more, yet this a reprobate may have.

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The faith of miracles is an excellent gift, & to cast out devils: hee that had these would with *Simon Magus* be thought some great man, and such gifts were worthy great reverence, yet these a reprobate might have, *Matth. 7. 22. Many will say to me in that day, Lord, Lord, have wee not prophesied in thy Name, and in thy Name have cast out devills? &c.* Yea, among other true and saving graces faith obtains the chiefety, as humility, love, patience, sobriety, which though they be excellent gifts, yet they apprehend not Christ; they breede not faith; but faith is the mother of them.

Wee may therefore say of faith, as *Salomon* of the vertuous woman, Many daughters have done vertuously, but thou surmountest them all, *Prov. 31 29.* Her price is above the pearles; for this is a most precious jewell, and pearle invaluable.

And

And as infidelity is the most odious vice, the breeder and mother of all sinne, and doth most dishonor God, so is faith the contrary. Vnbeliefe denies God the glory of his power, as if he were not able to fulfill the promise of his truth, or as if he were unfaithfull; and makes a man flee from God, as *Adam*, and finally, makes Christs coming into the world of no use.

Here see and know who bee the excellent ones in the world; oh true beleevers, *Psal.* 16. 3. They are called the excellent. *Pro.* 12. 26. *The righteous is more excellent than his neighbour*, that is, who is not righteous: faith makes a man righteous, both by making Christs righteousness ours by imputation, and secondly by drawing sanctifying grace from Christ.

Hee that is not thus righteous by faith, wee say of him as of *Ruben*, hee is not excellent.

What-

Whatsoever wealth, honour thou hast, whosoever thou art, thou art not excellent; nay whatsoever knowledge, gifts, profession thou hast, without true faith, thou art not excellent, but a painted sheath, a gorgeous sepulchre: thou hast no part in Christs death, neither is thy person or worke pleasing to God, nor hast thou right to any good thing.

But the true beleever is excellent, as having attained to a rare jewell, and an invaluable pearle: as may appeare if you looke over the benefits of true faith before mentioned: yea though thou be poore and despised in the world, yet art thou happy. Be thankfull to God, and whatsoever paines thou hast taken to get faith, yet bee glad, seeing thou hast a rich penny-worth.

Wonder that man having stript himselfe of all his robes  
of

of his creation, should yet be restored to any such glory yet once againe, and that God should ever bestow this on thee which is to so few given. Use all meanes to nourish this as thy jewell, as the Word, Sacraments, Prayer, good companie, care to keepe a good conscience: in all things walke worthy of so excellent a gift, staine it not by any sinne willingly committed.

And doe thou know that hast it not, that thou canst never be excellent, till thou dost enjoy it. But alas what toying is there for base things, when the most excellent things indeed are left unregarded?

God open mens eyes, that they may see and seeke after the things that are truly excellent.

And thus having shewed the excellencie of faith, I am now in the next place to speake of the

5.

Difficulty  
of Faith.

the difficulty of it, and then of the lets and impediments from whence this difficulty ariseth. For as Faith is excellent, so (according to the nature of excellent things) it is not easie but hard to bee obtained. It is indeed easie for one to say, hee hath faith; but to have a true and lively faith indeed, is a matter hardly atchieved. So *Iam. 2. 14. What doth it profit my brethren, though a man say he hath faith, &c?* It is easie to say, I beleeve and hope to bee saved by Iesus Christ, but to beleeve indeed is very hard, that is, to beleeve upon good ground and warrant. For Faith is built upon the Word and promise of God, or else it is no true faith: and thus to beleeve upon the warrant of the Word is not so easie a thing.

For this is not only not in our owne power, but neither man nor Angell can worke it, only

only it is of the operation of God.

Oh, Faith is a thing most excellent, as making Christ ours and us the children of God, and as being the shield which quen- cheth the fiery darts of the di- vell, our victory whereby wee overcome the world, and the hand which purifieth the heart in the precious laver of Christs blood. And therefore it is another manner of matter, than for a man to say, I hope to be saved by Christ; seeing ma- ny of these, have no hearts pu- rified nor lives reformed.

That is wrought by the mi- nistry of the Word, sanctifi- ed by God for that end; but to worke a blinde hope, any means might bring men to that, or to say, I know I am a sinner, and hope to be saved by Iesus Christ.

Againe, the way to heaven is straight, and few finde it; and  
this

this faith is the way to heaven.

Few attaine to Faith, *Isa. 53. 1.*

*Who hath beleeveth our report?*

and, When the Sonne of Man commeth, shall hee finde faith upon the earth? *Luk. 18. 8.*

It is indeed easie to presume; for that is of the flesh, & the diuell helps it forward: but hard to beleewe.

To make this plaine to every man: you shall see that every step to faith is hard. Goe over the way that God brings one to faith, even the worke that the Law must doe is hard. For knowledge, first, even that is hard, in respect of our blinde and dull understanding, and especially our carelesnesse, in not giving our minde to get it, but have so many other things in our head; therefore few get any competency of knowledge, but are grossly ignorant.

Much more is the particular knowledge of every mans own finnes,



sinnes, wretchednesse, corruptions, easie? Oh no, there is too much selfe-love in us for this, the proud heart of man cannot listen to it.

Then for a man to be convinced in conscience, that he is the man that is so miserable and undone, to confesse it true of himselfe without any longer posting it off to others.

Next, to be stricken with terror upon this sight of our misery; Oh this is rare and hard to come to. Oh no, people can heare the Law, and their misery, and the judgements of God denounced against their sinnes, and yet not blanke at all. No, they have armour of prooffe to beare off that; hearts harder than flint, as impenetrable as a wall of brasse; oh no, their stout stomacke will not come downe. Nay, though God adde crosses, yet it stirreth us up to rage, impatience, rebellion, rather than

casts

casts us downe. The Law alone,  
oh it is but words, thunder  
without lightning, and when  
deeds come too, yet never the  
nearer most what.

Ministers feare to preach the  
Law for terrifying men, and  
driving them to despaire, but  
they need not in respect of that  
great security that raigneth in  
them. And yet if a man were  
come to this, were it not a great  
peece of worke? a *Indas*, a di-  
vell goes as farre, yet these  
thinke they goe farre enough.  
And if they bee thus terrified,  
yet how few never goe further,  
but outgrow it againe, wrestle  
with it, or impatiently fall to  
their owne course? And if a  
man goe no further than the  
lawes working, he had as good  
never have come to any thing  
at all, for hee shall perish: and  
though the hard-hearted one  
shall speed no better at last than  
he, yet he is quiet in the meane  
time.

Then

Then come to the Gospells working. Is it easie for a man pressed under the terrours of the Law to be so much as kept from sinking, or taking any other bad course, by hearing generall, that there is a helpe and remedy for sinners, but whether it bee for him or no, he is uncertaine?

Then againe for contrition: Is it a small thing to breake the heart of a man for, or from his sinne? Oh it is an invincible peece of worke; a man will part with goods, children of his body, or any thing rather than from his lusts, or be brought to a deepe dislike of his courses, and vexation with himselfe for them, to cleere the Lord, and condemne himselfe, to become teachable and gentle, a scholar willing to be ruled by God in whatsoever course he shall prescribe him.

And then for him still to as

ten

tend on the ministry of the Word, that hee may see what God will doe for him in time; Is this easie? And as he is scarce able to advise himselfe, so the divell makes him beleeeve if he should tell others, hee should discredit himselfe.

Then when this poore man is wrestling and winding out of his bands, faine hee would proceed to confesse his sinne, and cry to God for pardon (as hee seeth need enough) and encouragement from God, so to doe, and thus to unload himselfe: but then the divell blindes his eyes, hardens his heart, and stops his mouth that he cannot utter his complaint to God as hee desireth, in any sort; but when hee would, the divell brings confusion into his soule, that he cannot tell almost how to goe about it. Indeed he doth it, but so awkely and coldly, as hee is vexed with himselfe; and  
O thinkes,

thinke, If I could mourne, and powre out my heart to God, I would not doubt of mercy; but I am lockt up, I cannot doe it. And at this paffe the devill holds many a poore soule a good while without comfort: and though God doth accept the will for the deede, yet hee himselfe is not so satisfied.

Then when hee findes that God meanes as verily to shew him mercy, as hee feeles himselfe to stand in neede of it, yet doe you thinke it is easie for him to come to a thirsty soule after it? True, hee seeth cause enough to thirst, finding himselfe quite empty, and seeth that if hee have not mercy hee must perish. It doth his heart good to heare of the promise, which is made to the thirsty, because they shall be filled, and they onely. But now he cannot finde such a thirst as he desires, but a fulnesse; he knowes  
if

if he could thirst he should bee satisfied, but hee cannot finde it: Oh, saith he, thirst requireth sense, yea it is the sharpest sense and desire; which I cannot finde. Now though God will accept his desire, and give him both thirst and water of life too in time, yet in the meane while he is without it.

Then come to the last point before beleevig: Is it easie to come to sell all, to deny our selves, and take up our crosse daily that wee may follow Christ? oh these beloved sinnes that he hath committed spirituall fornication so long & so oft with, now to part with them all for ever, is a matter of great difficulty. Is is true, for any good there is in them hee might, but to our nature this is a hard worke.

Then when hee comes to buy the pearle, to goe through and strike up the bargaine, to

apprehend the promise, and apply it to himselfe ; doth not many a one stand straining courtesie , and is full of feare, as thinking that it is not true to him, or that it is too good a bargaine, seeing others carry away the pearle, but he holds it in his hand, but dares not put it up as his owne ? so that if God should not hearten and strengthen him, he would goe neere to lose it now when hee is come to the upshot. Well, at last hee fastens on it. But when hee hath done so, can hee hold it fast this weeke and next moneth ? in a while is hee not in his dumpts , doubting again and full of feares ?

Well, when he hath attained faith to beleeve the maine promise, even of pardon and salvation, yet there bee many other subordinate promises, as of perseverance, of sufficient grace to carry him through all difficulties

ties and temptations, and is it easie to beleewe these? hath not the poore childe of God some toile with this, when hee beleeves his salvation, and yet sometimes feares he shall never hold out to the end? especially if long or sore paines, or persecution, and the fire should come, notwithstanding that God hath promised as wel these as pardon and salvation.

And some inferiour promises also of outward things are hardly beleewed: as, not failing of any needfull thing, that God will lay no more upon us than he will make us able to beare. Is it easie to beleewe these? and are not even beleevers oftentimes at their wits ends, and ready to faint in temptation of poverty, danger, and such like? I speake not of living by faith, and having this at all turnes through our course, which is a high point, (and of which it



may be I shall say somewhat ere I part with this point of faith) but even to beleieve things, and that wee shall bee in all estates upheld by God, at the first especially, is a hard thing. .

Then by this I hope you all see, that faith is no easie matter; for if every steppe to it be difficult, then the whole is not easie. Oh no, som cannot beleieve, *Iob. 5. 44.* some will not beleieve, *cap. 5. 40.* but few do beleieve to be sure, as appeares too plainly.

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vealing  
Gods mini-  
sters.*

If so, then for us Ministers; our duety is to travell much in this point, and to bring people to it, and to think that it is not enough to glance at it, or now and then to speak somewhat of it, but wee must dwell upon it, and think it as well-spent time, and that it is as needfull a part of our labor as any other, and none like it, as without which indeed all is nothing, & that withall it is very hard.

And

And that we thinke not that every one that can say the Creed, ten Commandements, and Lords Prayer, and can say he is a sinner, and can speake of Christ, is straight a beleever, and fit to come to the Lords Supper; or some that bee faire conditioned and better than most others, or then they have been, straight that they bee beleivers, when as any of any true insight can see no likelihood of faith in them. It is good to hope the best, and to give encouragement to smal things; but we must tell them, somewhat is yet wanting to make them true beleivers, else this makes people careless. O lament the carnall security of men in these daies, who make wide doors to bring them to heaven.

This also confutes that erroneous and blinde conceit of the vulgar sort, that it is an easie thing to beleieve, as appears

*The use re-  
specting the  
people.*

too plainly by their words and courses. For first for themselves; they thanke God they bee fully perswaded they shall bee saved, and have no doubt of it: But how came you by it? Nay that they cannot tell, But this is suspicious to have goods in our house, and not to know how wee came by them. They that have true faith, know how they came by it ere they had it. How long have you had this perswasion? Ever. That is enough to prove it nought; for faith is not bred with us, and he that is a beleever can remember the time hee was no beleever. And what paines have you taken for it, what hath it cost you? they can say nothing to that: It is therefore too cheape to bee good, and of the right stampe.

I thought you that said it was so easie were furthest off from it.

To

To presume is easie indeed, but not to beleewe: aske the belever, he thinkes it the hardest thing in the world; hee could better doe this and that, than hee can beleewe. No, no, though they that never knew what the burden of sin. meant, and so not the worth of Gods mercy, make a sleight matter of beleewing, and can doe it without any doubting, yet they that have had their eyes opened, and hearts humbled, cannot so easily shake it off, it is too great a matter.

Also for others, they shew that they thinke it easie, and they wonder at them that bee troubled, and have doubts: and coming to any such in sickness, they rate them, and bid them, Beleeve foole; canst not beleewe? thou art a foole indeed. But yet the servants of God that goe about it in good earnest, finde it a hard peece of  
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worke; and indeed how long is it ere many can fasten on it? Therefore let those that came by it at ease suspect themselves: though some childe comes into the world with lesse paine to the mother than others, yet none without some.

Also hereby it appeares they thinke it easie, because many put it off till the last, and thinke to have it at their command. No friend, the time of sicknesse and the death-bed, is a time to use and spend faith in, not to get it; neither thinke thou to get it then that hast it not now.

3 But as for thee who hast attained grace to beleeve, doe thou thanke God highly that hath brought thee thorow such a difficult peece of worke: thy father and thy mother, all the Ministers in the Countrie, and all the Angels in heaven could not have done it for thee, therefore

fore be thankfull.

Thou hast beene brought thorow many difficulties, thou hast sayled by many a sand where others have sunk themselves, and betweene many a rocke where others have split themselves and beene cast away, as betweene senslesse blockishnesse and despaire; and when thou camest to bee contrite, remember that it went not over too soone, till it had made thee thirst and sell all. And many miscarry at these plots.

And know, as it was difficult to get faith (and thanke God for it) so now whatsoever paines thou takest for it, thou wilt not part with it againe for any thing: Wilt? No.

So know also, that thou shalt finde difficultie to keepe and nourish it.

4. Let none count of it as a thing got with a wet finger, and

and at their pleasure, and therefore put it off till death, or seeke it lazily: but, as for a matter of great difficulty, lay for it sometimes. If a malefactor lay not for a pardon till hee be on the ladder, hee may be hanged ere that come; so many are dead ere they get faith, they went about it so late and so lazily: then they would have oyle, but while they are seeking it, the Bridegroom comes, and they are shut out, as it is with many that know they must have faith, and have gone about it, but too late.

Let us then be content to take paines about it, and that in time, and though we obtaine it not by and by, yet follow it, & think no paine too great for it; be not content to take only one step, and so thinke to have faith by and by, but let us wait our time for it, one thing after another, as others have done.

The

The next point after the difficulty of faith, is to speake of the fewnesse of beleevers, and then as a reason of it, come to the lets. Not onely as *Paul* saith, all men have not faith, but few ever have had, or have it. When the old world was drowned, & only *Noah* & his family preserved, how few were the number of true beleevers? When the Church was in a family, as of *Abraham*, *Isaac* there were *Ismaels* and *Esaus*. In the Prophets dayes, how few? *Esa.* 53.1. When our Saviour Christ came, how few beleeved on earth? hee came among his owne, and his owne received him not, and both Iewes and Gentiles conspire to put him to death.

And even amongst us, take ignorant, prophane, civill worldlings, and hypocrites cut of townes, and how many will be left.

Rarenesse  
of Faith,  
and few-  
nesse of Be-  
leevers.

At



At this houre there is little faith, most have no meanes of faith, most of those that live under the meanes get no faith: there were three bad grounds and but one good. Few finde the narrow way. There are many called, few chosen; so when *Chryst shall come, shall hee finde faith upon earth? Luk. 18 8*

*Quest.* But how can wee tell that there be few Beleevers?

*Ans.* The grosse ignorance so common in most parts of the Land, doth plainly shew it; for without knowledge no faith, seeing it is the first thing in faith.

2 So much wickednesse of life against the first & second table, as wee should soone see, if wee should go over the Commandments, & most be tainted with foule sinnes: they that bee not, yet live in some sinnes (as civill persons and hypocrites) though not so grosse: as unfaithfulnesse:

And

And the hatred of the children of God, which being so common, prove certainly that there is no faith; for faith purifieth the heart, *Acts 15.9*. *1. Ioh. 3.3.* faith is not idle nor barren, but fruitfull, casting out all knowne sin, and loving the contrary.

And therefore let every body looke about them, and feare themselves, except they can prove it well.

*Vse.*

Now the cause why so few attaine to faith, is because there are many lets and impediments which hinder them from it. But of these I will speake hereafter, when I come to handle the ninth point (which I propounded) in its due place.

But howsoever it bee a matter of great difficulty to attaine unto a lively faith, yet wee are to know that it is most necessary for all that will be saved; and therefore in the sixth place I will

will shew the necessity of it. And first, it is so necessary, that without it we can have no comfort in this life, nor salvation hereafter; no life of grace here, nor of glory in heaven, *Iob 3 16. Mark. 16. 16. Act. 16. 31.*

Wee can have no right to Christs death, but remaine in our owne filthinesse. It is faith onely that makes Christ ours by Gods appointment; no right to his obedience, but lie under our sinnes and guilt, lyable to the curse of God, and to beare our owne burden.

Without faith it is impossible to please God, *Heb. 11. 6.* seeing there can bee no person nor worke pleasing till wee have true faith. Wee can have no spirituall life without it, but we remaine starke dead in our sins, not able to move a finger in any good action nor to think a good thought: *for without me you can doe nothing. Iohn 15. 5.* neyther

can we draw any vertue or spirituall life, but from Christ by faith; and by it wee being knit to so loving a head, and the fountaine of life, wee are made alive to God, *Ephes. 2. 1.*

We can have no peace, much lesse joy without it. There may indeed bee a false peace, and men are ready to cry peace, but it will end in warre: men (eyther never feeling the burden of sinne, or imagining themselves in a good case when they bee farre from it) may have, as many have, a false deceitfull peace, but no sound one. Its but a mad laughter and carnall joy.

There is without it no boldnesse in the presence of God, to call him father, or to aske any thing of him, much lesse boldnesse to commend our selves to him in death, or boldnesse at the day of judgement.

Our Saviour Christ said, *Father*

ther, into thy hands I commend my spirit, Luke 23.46. And so David, Psal. 31.5. Lord, into thy hands I commend my spirit: for thou hast redeemed me.

No love to God, Luke 7.47. the woman loved much, because shee beleevved that many sinnes were forgiven her, *not that we loved him, but he loved us first*, 1. Ioh. 4.19. nor to our brethren; for then wee love them in Christ, when wee beleevve that wee are children of the same Father.

No zeale for God, or obedience in doing or suffering; wee cannot mortifie our earthly members, and crucifie our beloved sinnes: oh no, till wee be assured that God hath done great things for our soule. So to take up the painefull course of godlinesse. Much lesse can wee suffer for Christs sake, before by faith wee beleevve that hee suffered so much for us.

With-

Without faith wee can have no right to a bitte of bread; no means to resist the world or the devill, for it is the shield of faith that quencheth all his fiery darts, *Eph. 6. 16. 1. Iob. 5. 4.* it is the victory that overcomes the world; and it overcomes also the flesh and our corruptions, drawing vertue from Christs death. No meanes without it to make us patient, much lesse joyfull in trouble, as we are bidden, *Heb. 12. 35. 36.*

No comfort in our life; for what sound comfort but from hence? *Psa. 4. 6. 7.* so no joy in death; for if wee know wee shall perish, or are in doubt whither we shall goe, wee can have no joy but horroure and terrour.

Wee can have without it no salvation after this life: for hee that beleeves not, is condemned already, *Iob. 3. 18. Mark. 16. 16.*

*He that beleeves not shall be damned;*

ned; God hath sanctified no other way to heaven.

It is the wedding garment, which whosoever wanteth, can never sit downe with *Abraham*, *Isaack*, and *Iacob*, in the kingdom of heaven, but shall bee bound hand and foot, and cast into utter darknesse, whatsoever else he hath, *Math. 22. 13.*

It is the oyle in our Lampes which wee must have, or else wee shall never enter with the Bridegroom, but shall be shut out, though we cry, Lord open unto us.

It hath ever beene necessary; for even by this have all beene saved from the beginning. By it our Elders were well reported of, *Heb. 11. 3.*

O<sup>s</sup>. Indeed many are commended for faith, but it is faith in some particular promise, as, *Noah*, That hee and his should be preserved in the flood; and *Abraham*, That he should have

a sonne,&c. but not for justifying faith.

*Ans.* Wee must know they had faith in the Messiah to come, who was revealed though dimly, and from that promise they also beleaved other particular promises made by God, but from that as from the originall and fundamentall promise of all the rest.

So Christ saith, *Abraham saw my daye, and rejoyced, Ioh. 8. 56.* so 1 Cor. 10. 3. the Israelites did eate the same spirituall meate.

It is necessary to all kindes of persons, rich, poore, and both one way; old, yongue, that bee of any discretion, they must have faith or else no salvation.

The poore cannot be excused by their poverty or want of learning, nor the rich dispensed with; but all must have faith.

Every one must have a faith of his own; for every man must be



be saved by his owne faith : not the childe by the parents, husbands by their wives, or contrariwise, though they had the greatest beleever in the world to their father or husband. It is true that the parents faith benefits the childe, but to apply Christ to him it can no more doe, than my eating can fat or feed another, or anothers wearing of cloathes can warme mee.

It is not a thing needfull, and very needfull; yet so as we may make a shift without it, and bee saved, but not doe so well : but of absolute necessity, seeing there can bee no well-beeing without it. As a key is a thing very needfull to open a doore that is lockt, yet not so necessary, but that some other shift may be made: as you may picke the locke, it may be, or breake the doore open. But not so here, where there is no other  
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means, for this is the onely key, no picking the lock, no breaking open the doore; none can come to heaven by stealth or violence, whether God will or no. And all that come there by his knowledge, and will, must come by faith.

Then what a miserable case are all they in; that have not the meanes to know Christ, and therefore cannot possibly beleeve in him? oh lamentable state of huge Nations and people in this case!

*Vse.*

The workes of God are wonderfull; severity towards them, toward us bountifulnesse. How should wee pittie and pray for them, and wonder at Gods mercy to us, and our portion! Was not Goshen a happy place over Ægypt was? so wee to them: And *Amos 4.7.* God caused it to raine in one Citie, and not another, and that it rained not on, withered. Thus it is with us: And  
oh

oh thrice happy they that know the day of their visitation.

Secondly, it serveth to teach us Ministers to bee very much and carefull in handling this most necessary point of faith; and in teaching the things most fit to worke faith: As the doctrine of the Law to humble men, then of Christ, and of Faith; what it is, the necessity of it, and how it is wrought, and how we may know it.

And not content our selves to teach this duty and that, and to inveigh against this and that sinne. For we have done the people no good till they be believers.

To what purpose is it to urge the people without faith to doe this, and forbear that? as if one should bid a lame man or one with great bolts on his legs to run for a wager, or a sicke man to goe to his work

or meate. Till a man be made alive by faith, and have a state in grace, it is but lost labour. And yee see that the most amend nothing by preaching, because the doctrine of faith is no more insisted on.

If one should fall to mend, and to leave this sinne, and doe that duty, what were this, not coming from faith, and not being universall? they are but workes of an hypocrite, and of a restrained man, by the common gifts of the Spirit. And what if wee could restraine all our Parish? one converted man and beleever were better than they all: for this will only ease his torments, and bee somewhat better for others that live with him, but save him it will never.

This is to build without a foundation, and to put a peece of new cloath into an old garment, and new wine into old

vessels. *Paul* in all his Epistles first dwells on the things that serve to bring to faith, and in the latter part of them comes to particular duties, &c. and so ought we also to doe.

This makes the people also trust to their doings, so that if they reforme somewhat at preaching they thinke they be in a happy case, because so few do thus much; but for want of knowing this, that *without faith it is impossible to please God in any thing wee doe, they deceive themselves.*

As Popery doth foolishly, that calls for a good life, & the meane time overthroweth the foundation of it, a true faith: so when wee stand beating upon this and that point, and do not care how seldome we urge the point of faith, alas, what do we? It is great pity of the losse of so many good exhortations for want of a foundation. True it

is

is that all such points in a mixt congregation must bee taught, yet so, as still wee oft be harping about the things that should worke faith, and especially in such places where most are without faith quite.

Thirdly, it may serve for comfort to all that know truly they have faith. Oh let them thinke what they should have done without it; they had bin miserable creatures: and therefore that they study how to bee thankfull to God that hath wrought it; that they nourish it daily, that it may increase, walke worthy of such mercy, and shew forth the fruits of it.

Fourthly, it is for reproofe of most people, that regard any thing else but this, which is not at all, or but little regarded; tith mint and annise, and le- goe weighty matters, cum ber themselves about many things, but chuse not the good

part, *Luke 10. 42.* At last every body would be assured, and on their death bedde they send for the Minister: such a Christian would borrow oyle of others, but they have but for themselves; & therefore many are shut out, though they cry, Lord, Lord, &c. If it bee good in death, it is to be sought for before in time; many seek knowledge and gifts, but few seek and make sure of a true faith; yea many regard not this point of faith at all.

Others couzen themselves with every counterfeit; they hope well, &c. People either beleeve not what we say of the necessity of faith, or else conceive they have it when it is nothing so. If they beleeve it not, let them confute us; if they cannot, why then do they not labour after it?

Oh that I had grace enough to lament and weep abundantly,

ly; oh that my head were a fountaine of teares, that I might powre them out abundantly for the misery of people, whom God hath made happy in respect of time and meanes, but they unhappily neglect that that should make them happy here, and hereafter for ever.

Fifthly, it serveth for instruction to them that have it not; Oh let all both high and low looke to this, and bee ashamed you have spent your time so badly as to bee without that, which if you dye without you must needs perish.

Let not the poore finde excuses by their poverry or want of learning.

And you aged, looke you about you, seeing you have one foote in the grave; if the other goe in too, woe be to many of you.

You yongue ones that be of



any understanding, know you also that your life is uncertain, and that if you dye without faith, you are undone.

And you parents, traine up your children religiously in the understanding of the principles of Religion, and urge things upon them, that by your meanes and Gods blessing on the publicke Ministry, faith being wrought in them, you may have much comfort of them, if they bee taken away in their yonger yeeres.

And you husbands, long and labour to see faith in your wives, and wives in your husbands, and be not content that they live a peaceable life, and that you want nothing; and therefore you will not disquiet your wives and husbands about such things, seeing so you might fare the worse.

Oh beware of such carnall thoughts, and labour each with other

other that you may be brought to faith. And know, that true beleivers cannot bee content that their husbands, or children be only civil.

The seventh point which I propounded to handle, and last property of Faith, is the perpetuity of it. And therefore in the next place I am to shew, that true justifying faith is perpetuall, and that wheresoever it is, it can never bee lost, overcome, nor taken away; nor wholly faile, but abideth to the end.

It is true that a temporarie faith may bee lost, such as wee reade of some, *Luke 8. 13. that beleaved for a season:* as the seed in the stony ground soone springs up, but after withereth. And such likewise as build on the sand, which soone faile, and fall when the winde bloweth, and the storme ariseth: but he that buildeth on the Rock, the

flouds and windes cannot move him.

Temporary faith is so called because it lasts not; but this argueth there is a faith that endureth, which is that immortal seed that never dyeth.

Yet wee must know, that the reason of our never losing our faith, is not for any strength in our selves, but from the might of God, else we might lose our salvation every day: but it is not in our owne keeping, as *Adams*, but in Gods, *1 Pet. 1. 5. & 2 Cor. 1. 21. It is God that stablisheth us with you in Christ*: and therefore though wee bee weake in our selves, yet we are able to doe all things through Christ Iesus which strengtheneth us. *Phil. 4. 13.*

When we apprehend Christ by faith, wee doe not so much apprehend him, as hee doth comprehend us; and therefore if wee could let him goe, yet he

hee will not let us goe, nay hee  
will not let us let him goe: as  
*Jeremiah* 31.34. & 32.40.

As wee are knit on our parts  
to Christ by faith, so on Gods  
part by his Spirit, which is al-  
mighty and unchangeable, and  
holds us to him for ever.

Now this may be proved first  
by many testimonies of Scrip-  
ture, *Psal.* 1. 3. The faithfull are  
compared to a Tree planted by  
the River, and *Jeremiah* 17. 8.  
the same are planted into a  
head so full of sappe and spiri-  
tuall life as can never fade,  
*Psal.* 15. 5. with 2 *Peter* 1. 10,  
*Psal.* 112. 1. *Psal.* 125. 1. 2.

And *Iohn* 3. 16. *Iohn* the Bap-  
tist telleth us, that he who be-  
leeveth on the Sonne hath al-  
ready passed from death to life.  
*Rom.* 8. 1. There is no condem-  
nation to them that are in  
Christ; and therefore hee can-  
not lose his faith; for if hee  
could, then he might perish.

So *Iohn* 6.35. our Saviour giveth a reason of that, *Iohn* 7.38. such a one that hath rivers flowing out of him cannot thirst, &c.

Secondly, this may bee also proved by strong reasons. For first, the election of God, which is unchangeable, and the foundation of God stands firme, as is implied by that speech of our Saviour, *Math* 24. 23. where he saith, that the false christs would *if it were possible* deceive the very Elect.

But every beleever is Elect of God, as appeareth, in that Faith is called the faith of Gods Elect, and *Act*. 13. 48. election is made the cause of believing.

Secondly, the will of God, which is unresistable, and who made the world, by his will, and doth whatsoever hee will both in heaven and earth, hee wills it, *Ioh*. 6. 39 40.

Thirdly,

Thirdly, the love of God is unchangeable; for whom he loveth, to the end hee loveth them. *Iohn 13.1. Ier. 31. 3. I have loved thee with an everlasting love : therefore with loving kindnesse have I drawne thee.* And his gifts and calling are without repentance. *Rom. 11. 29.* that is to say, his saving gifts: for common gifts may be lost; and some saving gifts in some degree and for a time, as peace, joy, gifts of grace, but the essentiall gifts to salvation, *vid.* Faith and Sanctification, these be never taken away, only they may be abated, and the degrees may be lost, at least in respect of their acts and operations, but not the things themselves,

Fourthly, the union of the Beleevers with Christ, is so true and real an union, as that it is also indissoluble, we being flesh of his flesh, and bone of his

his bones, *Ephe. 5. 30.* what Giant will suffer his limbes and members to bee pulled away? and how much lesse will Christ suffer any to pull a member from him, and so to leave him a maimed and imperfect body?

Fifthly, it may bee proved by Christs promise and intercession, (who is ever heard) both for *Peter, Luk. 22. 32.* and *Iohn 17.* and now his intercession in heaven for all his Saints.

*Ob.* But wee may have so many enemies, and meanes to pluck our faith from us; as also so great troubles may come in rushing upon us, as may deprive us of our faith.

*Ans.* Well, the Lord knoweth to deliver his out of temptation, *1 Pet. 2. 9.* yea and not so lay more on his than hee is able to beare; and hee will also give an issue with temptation, *1 Cor. 10. 13.*

Also the diuell is thus and thus strong, yet *Iohn 10. 29.*

*My*

My Father is greater than all, and none can plucke us out of his hand; and faith is a puissant shield which quencheth all his fiery darts, *Ephes. 6. 16.* And if the world be against us, faith is the victory that overcomes the world, *1. Ioh. 5. 4.*

*Ob.* It is said in the fifteenth of *S. Iohn*, *verse 2.* that every branch in Christ that beareth not, he taketh away: whereby it seemeth that a man may bee a branch in Christ, and yet beare no fruit, and so bee cut off and burnt.

*Ans.* The answer to this may serve for many such places; which is true, and not an evasion, *videlicet*, some bee true, some seeming branches.

*Ob.* *Judas*, *Simon Magus*, *Demas*, *Alexander*, had faith, and fell away, and lost all.

I said temporary faith may bee lost, and such had all these, of whom that is true of all, that  
the



the Apostle *Iohn* speaketh, *1. Iohn* 2.19. *They went out from us, but were not of us*; and of *Indu* alone, *Iohn* 17.12. *None of them is lost but the childe of perdition*, *Rom.* 11.17. And whereas the Apostle saith that some of the branches were broken off, hee meaneth not the elect or true beleivers, but some that were of *Abrahams* stocke and posterity according to the flesh; in whose stead the Gentiles which were not of *Abrahams* stocke were grafted in.

*Ob.* *David* and *Peter* had true faith, and yet lost it.

*Ans.* I answer, that they lost not their faith; for *Christ* prayed for *Peter* directly that his faith might not faile, *Luk.* 22.32. and therefore it failed not, seeing hee was heard in all things. Their faith onely was covered for a time and lay hid, and the working thereof was interrupted: but though they were

were in a swoone, yet they came to themselves againe.

Indeede, *Psal. 51. vers. 10.* David prayed God to create in him a cleane heart, but hee spake according to his owne feeling, not as it was in truth.

*Ob.* But what say you to all the caveats, as *Rom. 11. 20.* *Thou standest by faith, be not high minded, but feare?*

*Ans.* This is meant not of the particular elect of God, but of the whole Church, and body of the people; for his elect cannot finally fall. Secondly, by such admonitions and caveats, he putteth a bar against it that they may not fall.

*Ob.* *1. Cor. 10. 12.* *Let him that standeth take heed lest he fall,* and *Heb. 12. 13.* *Make straight pathes for your feet, lest that which is lame be turned out of the way, but let it rather bee healed,* *Phil. 12. 12.* *Worke out your owne salvation with feare and trembling.*

*Ans.*

*Ans.* Such speeches are used to awaken hypocrites, and to make beginners looke to their foundation; or if they be directed to good Christians, then we are thus to understand it, that God who hath appointed they should not fall, hath appointed to keepethem from falling by these admonitions and dehortations. Otherwise also they may be intended not to make us feare our falling quite away, but so farre as we may fall, or to doe any thing unworthy of our hope; and to walke in feare, that we doe not remit any thing nor slacken our pace in the waies of godlinesse; yet true faith may bee hindered for a time and hidden, and a man may lose the sense of it, and the actions and workings thereof may be hindered, but the habite cannot quite bee lost.

Even as fire may bee so covered

red

red with ashes, as no heat, nor light can bee seene or felt, yet when the ashes bee uncovered and more wood laid to, and blowed upon, it will flame out againe, and shew it selfe both in light and heate. So, as the Sunne out of a thicke cloud againe breaketh out & shineth; or as a man in a deepe swoone seemeth dead, but let him alone, or use meanes, and by and by he comes againe to himselfe: and when hee was at worst, one might perceive a little breath and pulse, &c. So in this swoone of a Christian, we shall perceive complainings and mislikings of himselfe.

As the trees in winter blowne with strong windes, which yet indeede make them roote the faster, and by frosts and blasts are nipt, which yet hurt not the trees, but kill the cankers and hurtfull wormes: and howsoever in the winter they

See Down.  
Christ.  
warf. I.  
part. l 3.  
cap. 43.  
Vse.

they seeme dead, yet in the spring, when the Sunne and Showers come, they shoot out and bud, and beare both leaues and fruit.

And this may serue to confute those erroneous spirits that teach the contrary, as Papists and Pelagians, who (as other of the heretickes) will bring seeming places, and wring them to their owne meaning, and goe against direct and most plaine Scriptures.

Secondly, it serueth for a singular comfort to all true beleevers: For if Gods election, will, love, and our union with Christ be strong enough, then are wee safe, and Christs prayer heard. Therefore be of good comfort, and bee holily secure in respect of the end, onely bee carefull in respect of the meanes; and bee thankfull to him that hath thus provided, in whose might also wee stand.

Third

Thirdly, what an exceeding encouragement and provocation is this unto all to make them labour to get this faith, which is of that unspeakable worth? and being gotten, can never be lost more. What endlesse toyle doe men take for that which they are uncertaine, whether ever they shall obtaine it; or if they doe, they know not how soone they shall lose it? It would kill ones heart to toyle for it, and when we have it, may straight lose it. But it is not so of faith, which being once gotten can never be lost.

Fourthly, it also teacheth us what to thinke of the finall fallings away of such as have seemed great in the Church of God.

But lest upon this doctrine, any should sucke poyson, and waxe proud and carelesse, I will tell you of some fearefull things, that may make every Christi-

*How farre  
a beleever  
may fall.*

Christians heart to tremble within him. Besides that decay that I have spoken of in the end of the point of strong faith, a Beleever may suffer a most grievous revolt, and fall so farre, as may make all that heare of it, much more than see it, to quake.

A true beleever may first waxe proud ( and that usually is the roote of Apostacies and cause of downefalls ) he may then say waxe proud in himselfe, in his knowledge, gifts, and his owne strength, as *Peter* did; as having had some experience of the power of the grace of God in him; hee may thence come to a carelesse and overly performance of holy duties, and use of the meanes, thence to a neglect of the meanes, thence to a giving way carelessly to his inward corruptions, without repentance of them afterward for a time, hence he may easily drop

drop into some foule sinne, as David, and from one to another: or into a course of base living, which by the continuance of it makes it odious, to wit, to be a companion of base persons, a bibber with those, with whom sometimes he would have beene loath to have spoken with in any familiar manner, a gamester at home and abroad, spend away his time basely abroad, and in wrangling and contention at home, and become a most ill example in the family, though sometimes he were so zealous, as that hee toll'd on others to goodnesse, even the worst plow-boy hee kept; hee may come to a carelesse neglect of the ministry of the Word, Sabbath, and other times and places of Gods worship, shunning all good company as much as possible can be. In this hee may continue long with a senselesse and hard heart.

He



Hee may by the occasion of this, come to lose all his sense and feeling of his peace with God, and in his owne conscience, boldnesse with God, all his credit with the Church, and become a dead logge to any thing that is good. Yea, hereupon when God shall awake his conscience, he may come to horreur and feare, and a wounded soule, not only not feeling any faith, but even feeling God a revenging Iudge, ready to cut him off, and give him his portion with hypocrites : hee may further (as it usually falls out) have some heavy crosse fall upon him, under which hee may lye in a fearefull case wrestling with it, and the everlasting vengeance of God, yea he may bee given up to Sathan to bee tempted to Atheisme, to blasphemy, impatience, to despaire. And herein hee may make all that feare God and know him to

to shake their heads, and grieve  
in their hearts for him; and he  
may also set open the mouthes  
of the wicked against him, and  
become a common scorne,  
on every ale-bench. Yea the  
lood-gates of blasphemy may  
be broken open against him,  
and the Gospell, and the way of  
God may, through his fearefull  
fall be exceedingly ill spoken  
of, and many thereby defiled;  
and hereby many weake ones  
may be shaken, and the wicked  
confirmed greatly in their vile  
course. Yea hee may continue  
long in this case, and yet may  
recover againe, so as hee may  
bestirre him; for it will cost him  
the setting on, and hot water,  
and more than ever it did at  
first: Or hee may recover in  
part, as some peece of his com-  
fort, but never any thing like  
that he had: Or hee may be  
freed of his outward affliction,  
but not lightly of both. But he  
may

may lye under both, and so dye with terrour, and never come to a sensible apprehension of mercy againe, and so dye, that it shall bee doubted of all hands, even the most charitable, whether he is gone to heauen or hell. And this God will doe, to shew to the world that he will not beare with sinne in his owne, especially presumptuous sinne; and to make Christians beware, and to tell the wicked that there remaines fearefull things for them.

Oh most fearefull case to heare of. Would one ever thinke that a Christian could come to this passe? Yet these things may bee shewed in the examples of *David* & *Satan* some in the one, some in the other. The wonderfull finnes of *David*, his admired horrour, compared to breaking of bones, the temporall afflictions sent upon him

him, and that followed him, (the blasphemy of the enemies of God by his meanes.) And though he by Gods mercy be recovered perfectly, yet he carryes the scar to this day.

But *Salomon*, besides these things in *David*, fell much more fearefully; so that his Sunne seemed to set in a blacke cloude. For it is questioned this day by Divines, whether he ever repented or no, or dyed a reprobate. And the Lord hath of purpose left him so without any infallible and evident testimony of his repentance, though wee have arguments enow from the Scriptures to prove him to die the servant of God.

Now as this was a foule abasement to *Salomon*, a man to whom God had twice so appeared, a man the wisest of men, and one of the holy men of God, whom he used as a pen-

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man

man of the Scriptures ; and therefore inspired with the holy Ghost, as appeareth, 2. *Pet.* 1. 21.

So what a fearfull fall is this for a man that sometimes hath had a firme persuasion of Gods love, peace in conscience, boldnesse with God, credit in the Church, that hath provoked on many to good, and now himselfe fallen from all, into the contraries of all these ? For this is as if a rich man should come to beggars state. I heard of a woman so rich & so proud, as shee having her house neere the Church, would have it laid with clothes all the way for her to go upon, and other things accordingly.

But she came afterwards to that poverty, as she would goe up and downe to neighbours to borrow a peece of bread or cheesse, being ashamed to beg it one right ; and being sicke, lay  
base ly

basely, but that neighbours brought in some things to lay on her.

Now to a spirituall eye this woefull fall that I have spoken of of a beleever, is farre more fearefull.

*Ob.* If it bee so, then as good or better not to trouble ones selfe about Religion, or the getting of Faith.

*Ans.* God forbid : for though some one or few may bring themselves to this misery through their carelesnesse, yet many and most doe; and may enjoy the sweete peace of it till they attaine unto the end of it, even their salvation.

And the worst estate that ever a beleever can come to, yet is better than the best of an unbeliever. We might as well fall wholly and finally as thus farre; and lye so long, but onely for Gods unchangeable love and good hand. And therefore

Q = thanke

thanke we God that hath kept us, when wee have seene others fouly fallen.

*Vse.*

But this use hereof is to bee made, to wit, to make all Christians cast away pride, security, and carelesnesse, and to walke in holy reverence and humilitie. Some having gotten something, and finding some change, boastingly will say, They have now got past perishing; and as for faith, that they can never lose. But beware, and examine well, lest this prove but a temporary faith; for usually true faith is jealous and suspicious of its selfe. But if you cannot perish nor quite lose your faith, yet may you fall so farre as may make you a spectacle & scorn to Angels and Men. What if a man shall not bee hangd for his faults? yet if he be whipt at the Carts taile through divers Market-townes, set on the Pillory, and lose his eares, may not this

this bee bad enough? therefore beware of pride, and of the negligent and carelesse use of the meanes, and of the neglect of them publicke and private, and falling from the society of Gods people, and of giving way to our inward corruptions and lusts, and of any grosse sinne: or if we have dropt into any, let us make haste by true repentance to rise out of them againe. Cling to God and to the meanes, and a conscionable humble use of them. And if you feele any thing contrary, spy it, and shake it off quickly, lest yee bee brought by degrees to this fearfull state.

But what should such a one doe that is fallen into this woe-full case? It is possible hee may bee recovered: Oh if there bee any such in this place, God grant I may speake to your hearts. I am sure I know such. If there bee any here that lives



neere such, and have had acquaintance with them, I would pray them to finde a time to tell them from mee, nay from the Lord, what you have heard; and what course they must take if ever they meane to attaine unto salvation. These would be holpe by praiers, especially of those that have been provoked to goodnesse by their counsell and callings; and they are to know, that there is a possibility of recovery, as wee see in the Prodigall.

To which end, they must abase and throw downe themselves before the Lord, in the most lowly manner that they can possibly, lying groveling on the ground, kisse the earth; yea, if they could possibly goe under the earth: then they must most humbly confesse and rippe up all with a most heaue heart, judging and condemning themselves to the pit of hell,

hell, and worthy to bee cut off  
for ever: yea and aggravate  
their vile sinnes by Gods great  
mercy shewed to them above  
most men.

Then must they lye downe  
under the hand of God, being  
content and willing that God  
should doe with them in corre-  
ction as hee pleaseth; yea they  
must cut themselves (in holy  
revenge) short of some of their  
lawfull liberties, and never  
leave crying and pleading till  
they obtaine some little hope.

And if they feele but the  
least moving of the Spirit and  
comfort, Oh they must be high-  
ly thankfull, and follow it till  
they have obtained it in greater  
measure. Neyther must they  
thinke to speed soon, but if they  
can after long time, they have  
cause to think themselves hap-  
py; neyther is it like that they  
shall finde God easie to bee in-  
treated and found of them, who

have so much provoked him to just displeasure. If with much adoo and long earnest seeking, comfort bee obtained, they may thinke themselves well. Then must they for ever after abstaine from the very appearance of evill, and cling to the meanes, and suspect themselves, even in their best dueties, lest ever they should decline againe, seeing then their case would be worse than ever it was before.

*Whether a  
man may  
know that  
he hath  
faith.*

Having shewed what faith is, the causes, meanes, degrees, and properties of it, it now followeth, according to the order which I have propounded, that I should set downe the signes, by which examining our selves, wee may certainly know whether wee have a true faith or no. But because it is a thing which is not granted of all, that a man may ordinarily attaine to this knowledge; there-

therefore before I come to shew the companions, fruites, and signes of faith, whereby every man may try and examine himselfe whether he hath true faith or no, I will first handle this question, Whether a man may attaine to this knowledge: that I may not seeme to begge the question, or to ground the following discourse upon an uncertaine supposition; and first I will prove that it is possible, & then how it may be done.

First then it may appeare that wee may certainley know whether wee have true faith, because the Apostle bids us try *our selves whether wee bee in the faith*: which he would not have done, if it were a thing that could not be tryed and knowne; yea hee addeth further in the same place, 2 Cor. 13. 5. *Know you not that Iesus Christ is in you, except you be reprobates?* Again, in 2. Cor. 2. 12. The Spirit of  
Q 5 God

God leaves us not to doubtfull ghesſes, what things God hath given and we received, where of faith is one and a principall, but would have us certainly to know them, *1. Ioh. 2. 3.*

Of this certaintie of knowledge we have also examples; as of *David, Psal. 116. 10. I beleev- ed, therefore have I spoken:* Of *Iob, chap. 19. 25. I know that my Redeemer liveth, &c.* And of *Paul, 2. Tim. 1. 12. I know whom I have beleevd, and Rom. 8. 38. 39.*

*Ob.* Yea but these were extraordinary men, and knew it by extraordinary revelation.

*Ans.* No such thing; for the Apostle *Paul* telleth us, *2. Cor. 4. 13.* that we have received the same Spirit of faith, i.e. he and the rest of Gods Church and children. Also the Eunuch, *Act 8.* knew he beleevd, seeing he professed his faith, & desired Baptisme for the confirming thereof. So the blinde man, *Iohn 9. 38.*

9 3 8. saith, *Lord I beleeve*. So also this appeareth by the manner of making the confession of our faith; *I beleeve*, and so forth: which sheweth, a man may know that hee beleeveth. Again, if a man may bee assured and know that hee shall bee saved (which I have proved before) then he may know hee hath faith, seeing there is no salvation without it.

And who can thinke that God would worke so necessary a grace in his, and they shall not know it? for what comfort then were there of it?

And finally, is this wrought so secretly and lies it so still in a man that hath it, that it cannot be discerned?

*Ob.* The heart is deceitfull, therefore who can know that he hath faith?

*Ans.* True, the heart of an unregenerate man is deceitfull, and a double false heart: but in

a regenerate man his heart is made new and true, a single and simple heart, *Isa* 38. 3. And though a regenerate man cannot know his heart in every particular, and every winding thereof in smaller things, yet in all maine and essentiall things he may know how it is with him, especially being willing to know as the servant of God is. Cannot a man be truly said to know his house that knowes all the roomes of it, though some odde hole under the staires, or lobby in the top of the house bee unknowne to him?

*Ob.* Many have thought they have faith, and yet had not; therefore wee may be mistaken as well as they.

*Ans.* This proves nothing, because some have beene deceived; therefore no man can tell. Though some man dreame he eats and drinkes, or is greatly

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rich, and waking findes it contrary, and that hee is poore and hungry; this proves not but that hee that hath meate, and drinke, and riches, knoweth he hath them, and is rich, Though one in Bedlam besides himselfe, having got a little peece of paper in his hand, failely conceites that hee can shew all kinde of learning out of it, and that hee is wiser than all the learned men in the Countrey, this lets not, but that hee that is truly learned may know that he is so.

And why is it that some thinke they have faith, and have not? It is because they bee willing to deceive themselves, or else they might know, but either they will not try at all, or else so slightly they will try themselves, or be tryed of such as cannot or will not trye them to the purpose: now doth this let, but that they that  
are



are willing to try, and thoroughly try themselves, and be tryed of others that bee skillfull, but that they may know?

Some have deceived themselves and others a long time, as *Indu* and many others, who yet if they would have thoroughly tryed themselves, or dealt truly, and submitted themselves to others tryall, might have knowne: but not doing so, no marvell though they be deceived.

As for example, some counterfeit coyne is so like that which is good and currant, as that it is not easily discerned, (as they say there is much counterfeit gold abroad now, brasse underward, but double guilt on the outside) now if this be not tryed at all, or by one that toucheth it lightly, so that it goes not thorow the guilt, it may goe unknowne: but if this be brought to a skillfull Goldsmith

smith, and tryed throughly by the Touchstone, it may bee knowne. And so it is in the tryall of counterfeite faith.

*Ob.* Some that have faith, yet make great question and doubt whether they have it or no, nay cannot bee perswaded they have any at all. And therefore it is not a thing that can certainly be knowne.

*Ans.* This particular proves not against a generall, some know not; therefore none doe know, &c.

It is true some that have true faith, yet are not sensible of it, and know it not. They know they have beene about it, but know not certainly that God hath wrought it. And these be of two sorts; first, novices who being newly come to faith, are not acquainted with the worke of God, and are therefore jealous and suspicious of themselves, as all true believers

leever are: yet this makes not but that Christians of more standing, & that know the fruit of Faith, may know they have it; and so shall they in time. As *Samuel* was at first unacquainted with Gods voyce, and being called by God, went to Eli, but afterwards hee made answer to God, when hee called him, as knowing that it was his voyce: So these having some answer, and comfort from God, thinke it is but some delusion of the divell, or of their owne heart; but upon better knowledge and experience, they know assuredly that it is God who hath spoken this comfort unto them by his Spirit.

The other sort are beleever that be in some great and sore temptation, who have knowne that they have had faith, but now indeed make doubt of it, and in their owne feeling have none. Yet this makes not, but that

that they that bee in no such temptation doe know their faith; And that these also in time, when the temptation is over, shall know it againe. As for example, A man by accident having gotten a great blow on the head, or being in some fit of a burning Ague, knoweth not what he saith, or doth, or hath; yet others that bee not in this case may and doe know, and so shall hee againe, when his fit is off, and hee come to himselfe. And so also it is with some Christians, when they are in the fit of tentations, or spiritual desertions, they cannot judge of their state, but when these are over, then they are able to discern it. Therefore conclude, That a man may know that he hath faith, if hee have it, though not every one can at all times.

And this serveth to rebuke them that know not whether they

*Vse.*

they have faith, yea or no, and yet are content to goe by *thinkes*. Goe from one end of the Church to the other, and how few can make a wise answer to this question, *Have you any faith?* I hope, or I *thinke* I have, will some say. Doe you goe by *thinkes*? Doe you but *thinke* so? what, is it because you cannot come to know? what a shame is this, that you suffer such a necessary thing to hang by the eye-lids? what if God had taken you away, or deeply visited you? would (*thinkes*) have, comforted or carryed you through? Doe you but *thinke* so? I *thinke* you may perish for all this. Yea have you beene long at this passe, and doe you but *thinke* so, and yet are there-with content? then I doe not *thinke*, but am sure, that you have no faith at all: for if you had any, you would not be content with *thinkes*, but desire

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to make it sure.

Some poore weake, yet true Christian, is not indeed certaine of it, but yet they faine would bee, and are not content to continue in that case.

You goe not by *thinke*s for your evidence of your house and land: or if you did so sometimes, yet hearing of some claime laid to your land, you have searcht it out, and had counsell; And now you say, I have them in my boxe lockt up sure, I feare no man: So saith a true and wise Christian, *I have my Evidences here laid up in my heart*, I would bee loth they were to seeke now.

2. It serveth also to rebuke them that deceive themselves by thinking they have faith, when it is nothing so. What, is it because they could not know? If they be deceived, it is the divell and their owne hearts that have deceived them,

them, for God hath provided that they might know.

But people are willing to be beguiled, else they would try better. Now what madnesse is this to deceive ones selfe in that, whereupon lyes our utter undoing?

3. It serveth likewise for instruction to all, and to teach them to take paines to know out this matter.

For hath God beene so gracious as for our comfort, to give us meanes, by which wee may know assuredly how it stands with us, and shall we be slothfull and negligent in the use of them, and so hinder our knowledge and assurance?

The fourth use respects those that know, and can well prove they have faith, (let them be highly thankfull to God that provided such meanes whereby they are come to this blessed estate, and hath made them  
also

also so happy as to know it) oh what a jewell is this, so to know that they are in the state of grace, that they are the people of God, & that all shall turn to their good here, and to their everlasting glory hereafter, seeing hereby they are fitted to goe through prosperity, and adversitie, life and death?

And for them that have faith, and yet for unskilfulnesse, by reason of their small experience, never knew it, or by temptation have lost the feeling of it; they are to know, that it may be so, they know it not, although they have it: For as many children have right to lands, that know not of it, so is it with them in respect of their heavenly inheritance.

So likewise the other in temptation, must yet for a while bee judged by others rather than by themselves; which if they doe, they shall come to see



Of the  
signes of  
Faith.

see it with their owne eyes  
shortly, if they diligently use  
the meanes to attaine unto it.

And thus having proved  
that wee may come to this  
knowledge and assurance that  
wee have a true faith; I will  
shew in the next place how we  
may come to know it, setting  
downe those infallible marks  
and signes of faith, upon which  
wee may safely ground our  
knowledge. Wee may know  
that we have faith by the ante-  
cedents: and the consequents  
thereof; by the causes of it, and  
the effects; by what went be-  
fore it, and by what doth fol-  
low and accompany it; and by  
considering both how it is  
wrought, and how it worketh.

And in this disquisition we  
are to know, that we may have  
the best judgement hereof, not  
by one of these alone, but by  
considering them all together.  
For if wee judge onely by the  
fruits

fruits of faith (as most doe) and never looke to the causes, meanes, and manner of working of it, wee may be deceived, seeing an hypocrite may doe many things which might well beseeeme a beleever, and goe far in many dueties, and in the reforming of many outward evils, and yet in the meane while is utterly destitute of a true justifying faith. And many times the fruits in a true Christian bee so weake, especially at some times, and in respect of their owne feeling, as if we goe by these only, hypocriticall and counterfeite faith will be taken for true faith, and true faith counted no faith. But when we conioine them, them both give evidence each to other, and both together give such strong and certaine assistance to him, that hath them, that cannot deceive him. And therefore it will doe well if wee joine these one  
with

with the other. If one can go along with them all, though he be but weakly, yet he shall have better evidence than hee that hath but one or two, though they seeme to bee in a greater measure, & nothing of some other at all. For hereby many deceive themselves, whilest they go by halves, snatching up some things, and nothing at all in many other. First then wee will examine our faith by the causes of it. If a man be brought along to faith by those steppes that God brings his to faith by, that is a good evidence that he hath faith. As if a man bee going to a place, and hath been told by one skilful in the way, that hee must goe by such a Church, then by a tuft of ashes, and a foure way leet, then by such and such a marke: If hee goe by these one after the other till he come to the place, hee concludes that is the place, because

cause he came by every of those marks which before were told him: not by some one or two, but all of them one after the other; and not by things like them, but the selfe same he vvas told of. And so also vve may be assured that vve are come to have true faith, vwhen vve can discerne in us the markes and signs of it concurring together.

The steppes by vvhich God bringeth a man to faith by the working of the Law and the Gospell, I have handled at large. I now referre them to three heads, Illumination, Humiliation, and Desire after Christ. First for Illumination; God enlightens the understanding vvith the sight and knowledge of the miserable state vvherein vve stand by reason of sinne and punishment, and our inability to get out of it of our selves. And this not only in generall, but particula<sup>r</sup>,

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that

that that is my state. And then by the Gospell enlightens him vvith the knowledge of the doctrine of Redemption by Christ, as, that God hath of his free grace appointed a sufficient meanes of salvation by Christ Iesus, and that by his death, and sufferings, and obedience, &c. & that he hath done this, though not for all, yet for all beleevers, and onely for beleevers; and that hee may have his part in it, if hee can beleeve. And though this bee but small, yet it is the first step, and not to bee left out; for many come not thus farre. As for all ignorant persons that know not these things in some sort, they have no faith; and if they thinke they have, it is a vaine shadow, and no such matter, nor possible. And therefore ignorant persons must be rowzed up to know these things.

Next, God humbles all that  
he

the vwill vwork faith in ; and first  
 hee smites them vvith terrour  
 by the Law, for the miserable  
 state they see and feele them  
 selves in, and cast them down,  
 though not all in like degree, as  
 I have said before: then the Go  
 spell offering mercy and spea  
 king so kindly to all, though  
 never so bad, if they doe not  
 exclude themselves. And this  
 breakes the heart with grieve  
 for sinning against so patient a  
 God as God hath beene to him  
 all his dayes of rebellion, and  
 that now offers him mercy.  
 Thus hee is in a holy despaire of  
 any helpe or good in himselfe,  
 and is ashamed and confoun  
 ded in himselfe, willing to take  
 any course that God shall pre  
 scribe him ; saying with the  
 Iaylour, *Acts 16.30. What shall*  
*I doe to be saved?* but resolving  
 never to goe backe to his old  
 course ; or to doe as hee hath  
 done. And thus he is cast down

Ezra. 9. 6.  
 Dan. 9. 7.

R 2      weary ;

weary, sick, and lost.

Thence God brings him to a desire after Christ, and to have pardon in him & the favour of God. Not a cold lazie wish, as of *Balaam*, that he might die the death of the righteous, without any indeavour to live their life: but the panting of the heart, sighing, longing, and groaning, as the Hart brayeth after the river of waters, *Psal.* 42.1. Which inward longing and desire of the heart, is exprest and uttered by humble confession and condemning of himselfe, and with earnest cries for mercy, as we see in the example of the Publicane and the Prodigall.

And then he further worketh in him that hungering after Christ, and thirsting that can abide no delay, but breaketh through stone walls, useth all means of obtaining Christ, and preferres him before all the world.

world. And maketh him willing and ready to sell all, to buy the pearle, that is, the most profitable or pleasing sins.

Now let us try our selves faithfully, by these two latter signes, and the particulars of them, and as our heart maketh answer, so make use of it. If we cannot deny, but God hath thus dealt with us, then who dare speake against this? And therefore if this bee your case, you must take knowledge of it and bee comforted, seeing they are much to bee blamed, who though they cannot deny but that it hath been thus and thus with them, yet still doubt they have no faith, and thinke that they never begun right. For what would these have to certifie them? Is there any thing more sure to bee built on than the Word of God? and will not this serve your turnes?

It is true I grant that it is

R 3 good

*Vse.*



good making sure of the foundation, and herein one cannot be too carefull; yet where it is well, it is well. If one have digged to a firme bottome, and cast out all the light earth, and then have laid the foundation and groundfells of his house, and every body, and even skillfull workemen say it is well, shall one yet goe and pull it up againe, & say one cannot be too carefull? such an one may justly be thought weak and childish: so is it also in our spirituall building.

There are therefore two extremities here to be avoided; the one to be carelesse in laying a good foundation; the other out of needlesse scrupulosity to spend all our time and paines about it, and never to go forward in the building, that we may finish it. And at this passe the devill holds many a long time, which is very unprofitable, and they

they complaine of their dull-  
nesse, and many other faults,  
when this doubtfulnessse and  
unbeleefe is the maine cause.

But where these proceedings  
have not beene (as in how few  
are they to bee found) there is  
no faith; and therefore such re-  
maine in the state of condem-  
nation to this day. In which  
case there are very many re-  
maine at this day, seeing few  
be humbled; many continue  
prophane persons, and onely ci-  
villy righteous persons; and  
some are onely slightly hum-  
bled, and having got comfort  
are never more grieved, where-  
as a true beleever even after  
faith, grieves still for his daily  
sinnes, whereas these thinke it  
enough that they were once  
grieved, and therefore now  
grieve no more for their foule  
sinnes. How few can bee  
brought on their knees? or to  
trouble themselves in com-

ming to a holy despaire in themselves, and how few come to be teachable, or to make an holy use of what they have learned?

Oh they are too jolly, they cannot away with any such sad matters; and well they reserve it, till they may have it in Hell, world without end.

How few also (as it might easily be shewed) are they that come to any other desire after Christ except lazy wishes? for why, they have no sense of their owne misery.

How few come to those humble confessions and hearty cryings to God for mercy, but content themselves with that late and lazie *Lord have mercy upon mee?* Some feelee in themselves flashings at starts and fits, after a stirring Sermon; or after they have beene in the house of mourning, or seene some heavy hand of God, or are in some afflicti-

a fiction: but how few attaine to that high prizing of Christ, and that thirsting after him? Oh no, they prize at too high a rate, other bables of profits and pleasures, to make high account of Christ. Others will, as farre as they can have Christ and the world together, but if they must needs part with one, they will leave Christ rather than the world.

And whereas Christ requi-  
reth that they should sell all to  
purchase the pearle, they will  
part only with some, but not all,  
and so God and they part. And  
surely well worthy is hee to  
lose his part in Christ and all  
his benefices, that preferres any  
lust before him, and the favour  
of God: These set too base  
a price on Christ ever to have  
any part in him.

And here we might well take  
occasion to lament the misery  
of most people whom God

hath made happy in the meanes of faith and salvation, only they make themselves negligently and wilfully miserable for want of grace to make use thereof. Here then such people are to be exhorted that they would be-thinke themselves, and while life and meanes of grace last, that they lay about them to bee possessed of this unvaluable pearle, which if they get, is sufficient to make them happy alone, and if they misse it, all things else will doe them no pleasure.

By the plentifull meanes which through Gods mercy we enjoy, he maketh us more happy than most of the world. But by our owne carelesnesse and contempt, wee will make our selves more miserable than they. The Lord open peoples eyes

Moreover, wee may know that we have a true faith by the compa-

companions and fruits of it, which I will here briefly goe through. Some be markes and companions of a Faith that hath attained some degree and strength. And in this number is peace of conscience, which if it be sound, is an evident signe of a strong faith, as might (if it were needfull) be shewed at large. For it might be proved by Scripture, that Peace comes from Beleeving, and that it must needs bring strange peace, where trouble was before. And howsoever there bee a counterfeite of this peace in hypocrites, yet when tryalls and tentations come, it will soone vanish, and so easily be discerned from the true peace of the faithfull.

And joy of the holy Ghost *unspeakable and g'orious.* 1 Pet. 1. 8. Also thankfulness to God, as *Psal. 116. 12.* and *Psalm 103. 1.* Now what counterfeite of it is in the hypocrites or wicked?  
and

See Gonge  
on the Eph.  
6. 17 in the  
point of  
Faith.

And Ro-  
gers Treas-  
ures of the  
eighth  
comparison  
of Faith.

and how it differs from their joy, and how it may bee interrupted: How also wee are to admire at the unspeakable goodnesse of God, both for the greatnesse of the mercy, the rarenesse of it, seeing it is granted to so few: Also at his daily bearing with our weaknesse, & faults. But these are points already handled by these authors I last quoted, and therefore for more brevity sake I referre the Christian reader unto them.

Another companion of a strong faith is bold confession of the name and truth of God, even before the enemies thereof.

Also contempt of this world, willingnesse to dye, and longing to bee at home with the Lord Iesus.

But besides these markes of a strong faith, there are other signes of the smallest measure of true faith.

First,

First, a purified heart, *Acts* 15. 9. and a change wrought in it from the love of all evill, to the love of God and all his commandements.

Secondly, a reformed life in one thing as well as in another, little as well as great, to God as well as to men, secret and openly; and that not by fits, but at all times.

Thirdly, love to God, declared by our care to please him, our feare to offend him, our griefe when wee have done amisse. And also love to them that love God.

Love for his sake to men, and even an indeavour to love our enemies.

Now this love towards others is declared by doing good unto them according to their need and our owne abilitie, and by forgiving them that wrong us.

But especially we shall shew that



that we have a lively faith by loving the Saints in whom Gods Image shines most, & who are most deare to God, and from whom wee may get most good.

And those that be not yet, to seeke to winne them on, especially them under our care, or such as are neere to us; as parents their children, and children sometimes their parents, one neighbour another; as *Mat. 9* & *Acts 16*. *Psal. 51. 13*. Then shall I teach transgressors thy way, and sinners shall be converted unto thee. *Isa. 2. 1*. So *Philip* being called, findes *Natbanael*, and bringeth him to Christ, *Iohn 1. 45*.

Another signe of Faith, is, when those that beleeve have an earnest desire after more faith; and therefore a care to use the meanes for that end and purpose. For finding themselves weake, and the divell busie in opposing their faith, they desire

desire to have it strengthened, and having gotten some assurance, they desire a stronger, as the Eunuch, *Act. 8.* and having tasted so sweet a thing, they desire more of it: and therefore they long for the meanes from Sabbath to Sabbath, Sacrament to Sacrament, and for good companie.

Also true faith is jealous of it selfe, and desires to trie it selfe, and is willing to be tryed by others; and the most searching ministrie pleaseth him best that hath it, or the Minister or friend that will sift him most thoroughly.

The use is, that every one of us trie our selves; by these signes: And if our hearts can say in Gods presence without dissembling, that both God hath thus brought us along, and then that wee finde these companions last named, then know, that God hath wrought true faith

*Vse.*

faith in you and done that for you that he hath done for few, that ever were, are, or shall be, & that which is of more worth than the whole world. Take knowledge of it that you may be thankfull, and comfort you shall have enough, to doe, to nourish it, and walke worthy of it, and to goe through this evil world, though you doe not stand with ifs and ands, being doubtfull and uncertaine whether you have faith or no. The divell labours to hinder you from proceeding, seeing hee could not let your coming thus farre. It is a great hindrance to profiting, when people are not resolved whether they have yet any faith: If you can abide the weight of the Sanctuary, conclude upon it; you can have no surer ground to build on than the Word of God.

You complaine of dulnesse,  
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when your selves are the cause:  
where these things bee, know  
that there is true faith; men do  
not gather grapes of thornes,  
nor figges of thistles; *Matth. 7.*  
16.

Againe, if there bee no faith,  
but where these antecedents  
and consequents bee, then I te-  
stifie to the world, that there is  
very little faith in the land of  
England, as might easily ap-  
peare if I should goe over the  
severall fruits of Faith before  
specified. For how few have  
purified their hearts? how  
few have any earnest endea-  
vours, or any hungry or  
thirsting after Christ and his  
righteousnesse? how many  
have their hearts fraught  
with the love of all evill?  
how few either reformed at all,  
or but where they list, and by  
fits?

And yet whosoever lives in  
any one knowne sinne, let him  
know

know to his face, hee hath no true Faith. By which it appeareth, that there be but a few beleivers; the more shame for them that have had all these meanes.

How few are there that love their neighbours, seeing all contraries to love abound? and as for love to the Saints, that they doe as a dog a pitch-fork, seeing they cannot of all sawce abide them.

As for desire after the meanes, a Sermon, or no Sermon, Sacrament, or no Sacrament, all is one; and for being examined, they will none of that, no, they doe not meane it: they have a figgetree, but it will bee cursed because of the barrennesse.

Well, many talke of Faith, but assuredly it is but as Saint *James* saith, a dead Faith, that will doe them as little pleasure when time comes, as a dead horse will him that hath a long

jour-

journey to ride. Oh have none Faith but such as you talke of? It shall be as the Lord will; and as hee hath set downe in his Word: where these signes bee not, assuredly there can bee no Faith.

True Faith is a Lady or Queene, attended by a great traine of many excellent vertues: shew me thy Faith by thy workes, shew a great Lady by her traine; even this great Lady Faith by that great traine of graces, with which the Apostle *Peter* saith it is attended, *2. Pet. 1. 5. 6. 7. &c.* Therefore that Faith the world talkes on, which is but a formall profession of Religion, without all power of true godlinesse, is but a roguish Faith that goeth alone basely, or a raggamuffianly Faith that hath a sorry ragged reformation, and some shewes of some vertues, but none sound and substantiall. The times that  
wee

1. Pet. 5. 6.

*Of the Lets  
and impe-  
diments of  
faith.*

wee have lived in and enjoyed the Gospell, may challenge more than such a vaine Faith which the smallest meanes and the dimmest times might have wrought and challenged.

And thus much of the signes of Faith: now it followeth in the ninth place, that I intreate of the lets and impediments, whereby men are usually hindered from attaining unto it. To which end wee are to know, that there bee many lets within and without men to keep them from Faith; and so great, as few ever attaine it. True it is there bee many helpes to Faith, especially in these times, and to us above many others: For innumerable numbers there are in the world abroad, who have no meanes at all.

They before our Saviour Christs coming saw all in types and shadowes; and therefore but dimmely, and were to be-

believe in a *Messias* to come,  
whom they knew little of. They  
in our Saviour Christs time  
had small helps in comparison  
of us. It was a worthy faith in  
them that beleved in Christ,  
when hee was in his swadling  
clouts, as old *Simcon* and many  
others. Also in them that belee-  
ved in him when hee went up  
and downe as a man of no repu-  
tation. But wee know Christ  
to be dead, risen the third day,  
ascended into heaven, and sit-  
ting at the right hand of God  
in unspeakeable glory, having  
overcome all his and our ene-  
mies: and therefore now it is  
much more easie to beleeve  
than in those daies; And also we  
have the new Testament, Christ  
come out of his fathers bosome,  
all things so cleere and plaine,  
plentifull promises, and heaven  
(as it were) set open: wee have  
the Word and Sacraments,  
wherein Christ is crucified be-  
fore



fore our eyes; the Ministers of God beseeching us to bee through faith in Christ reconciled unto God, *2. Cor. 5. 20.* We have also many worthy examples of beleivers gone before us, Martyrs and godly men and women among us, that lived and dyed in the comfort of their faith, and are gone to rest. Many examples likewise of the fearefull judgements of God against unbelievers. Yet there be also many lets to faith, and these both from our selves, and also from the divell, and the world.

I.

The first Let is Ignorance, a strong & invincible bar, seeing there can not possibly bee any true faith without competent knowledge of the principles of Religion. This is very common, sometimes through the fault of Ministers; that either preach not, or very seldome, or after a slanting manner, soaring aloft  
above

the peoples capacity, and not  
stouping to their weaknesse, or  
not Catechising and opening  
in order, and handling the  
grounds of Religion. Some al-  
so from the people themselves;  
for if Ministers were more de-  
fective, yet there is light in the  
Word, and men might with  
paines get knowledge: and  
therefore peoples ignorance is  
affected and wilfull. Some care  
not for comming at the Word  
at all: the rich have oxen,  
farmes, pleasures to hinder  
them, the poore sit by the fire,  
or lye in bedde, or if they come,  
they sit and sleepe, or looke up  
and downe, not minding what  
they heare, and so the devill  
steales it all away. Some never  
thinke nor speake more of it  
when they bee out of the  
Church.

In which regard the Mini-  
sters of the Gospell are to bee  
perswaded, for the love of God,  
to

to have a care and compassion of the peoples soules, in assurance of a blessed reward, and to take paines, and wise and fit paines too, that so if the people get not faith, yet the let might not be in us.

For the people also, they are to bee perswaded to rowze up themselves to the getting of knowledge, that so they may bee fitted to attaine unto faith.

The second Let is the light esteeming of the Gospell: As there are few that be cast down by the Law or bee moved, so they make as light account of the Gospell; it is not precious, nay scarce welcome to them. They thinke that God in offering salvation by Christ, and tending the promise, seeks his owne good and not theirs, and that God should bee beholding to them if they receive the Gospell, rather than they to God for making such an offer; where-

whereas they should fall down and blesse the Lord that ever such tidings should sound in their eares.

3. Some thinke it impossible to be assured of the forgiveness of their sinnes and of salvation; and therefore never go about it.

This is but their owne wretched lazinesse, furthered by Sathan; for it is nothing so. The impossibility lies in nothing but in themselves; if their proud stomackes could but stoope, and come downe to see and feele their vilenesse, and to goe out of themselves, and to seeke for salvation by faith in Christ, and could but renounce all their beloved lusts, it would be possible enough, yea easie; but that they will not doe. But hath not God commanded us to give all diligence to make our Election and Calling sure? 2. Pet. 1.

10. And is it not then our

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owne

owne fault if we neglect it?

4. Some thinke it not impossible, but exceeding difficult: and therefore like the sluggard that will not put his hand to his mouth, nor out of his bosome, nor goe out into the cold to provide necessities for the preserving of his life and so dieth and perisheth in his sloth; so is it with these lazie Christians in this case, whereas the difficulty (there being a possibility) should but whet on their desire, especially seeing it is for a thing infinitely of value, and more worth than all their pains which they take for the obtaining of it. See what difficulties men goe through by sea and land for a little pelfe, and shall wee bee lesse painfull in seeking for the rich treasures of spirituall grace and heavenly glorie?

5. Some thinke it needlesse, because they suppose that they may

may be saved without so much  
aduo. A good hope indeede is  
well ; but if troubles and death  
come, they shall finde all the as-  
surance they can get little e-  
nough to carry them through,  
yea to helpe them to mortifie  
their lusts, corruptions, and  
carnall affections, or to conti-  
nue them in a good course.

6. Some bee conceited of  
their owne righteousness, and  
so thinke they have no neede  
to labour much after faith in  
Christ; like the Laodicean and  
Pharisee, and the yongue man  
in the Gospell, All these have I  
kept from my youth. The civill  
man thinkes to bee saved by  
keeping touch, living orderly,  
keeping his Church, and pay-  
ing every man his owne, and  
by being liberall in giving  
almes to the poore : and there-  
fore thinkes himselfe in case  
good enough, without going  
out of himselfe or making such

adoe, what shall they need the Gospell that can keepe the Law? or if they faile in some things, yet by that time, God hath set the good against the bad, they hope there will be no great oddes betweene them.

Phil. 3. 8.

But these men must know and confesse their Civility, and carnall wisdom and righteousness to bee dogs meate and abominable in Gods sight, and cast it all downe, as *Paul* did, or else they shall never finde mercy with God: Nay friend, God hath put in a strong barre against a mans own righteousness, so that there can be no going to heaven that way. Dost thou boast of a filthy clout?

6. Some are so prophane, as that they will not bee stirred by all the terrours of the Law, and so goe not one step to faith.

Some are cast downe, but weare it out againe, being utterly impatient of the paine and burthen. Some

Some beginning to sorrow somewhat for sinne, as soone as they feele any, straight cast the whole burthen on Christ, and so never tarry till they come to hunger and thirst after him.

Some seeming contrite, and having many good parts, yet stand with God for a little, and will not part with some one lust that spoyles all. And these never buy because they will not come to the full price, and God will abate nothing of it.

8. Some thinke if they should begin, they should never hold out, and therefore that they were as good not begin at all. But let such get forth first and make some entrance into the course of Christianitie, and then take thought for the other after.

9. Some thinke they must not only part with their beloved and profitable sinne, if they would come to this faith, but



also that they must take paines to take up a strickt course of godlinesse, which will require much labour, and abridge them of many delights and profits, of which they cannot thinke with any patience. And will not thinke you, the pleasure, comfort, and benefit of faith pay for all these, and make you great gainers by the exchange?

1oh. 5. 44. *i.e.* Some thinke they shall bee mockt, reproacht, and scorn'd as Puritans, cast off by their friends, hatched at, and jessed to the wains, of which disgraces they are utterly impatient; and the love of the friendship of this world is a great let to many. And indeed in it selfe it is no small matter to endure all these, if wee have no other strength but our owne naturall abilities.

But to these I give this answer, if thou gettest favour with God, whose soever friendship

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ship thou lovest, yet art thou happy. If thou lovest preferment, or beest jussled and despised in the world, yet thou must rejoyce in thy gaines by Faith; for the time will come, when they that doe it, will wish they had beene thy haife.

*This vile amity with the world is the enmity of God, Jam.. 4.4.* and he that will have the worlds good will, let him know, he can never have Gods. *Wee cannot serve God and Mammon, Math. 6. 24.*

*Divell.*

The divell also will lay in such a number of objections, and stumoling blockes, as wee cannot passe by without some paines and difficultie. As he will set before us the falls of professors, and the varietie and difference of opinions in points of religion which are among those that professe Christianitie. Seest thou not, will he say, that there be some of one, some

of another opinion? some thinke that we may bee assured of our salvation, some say naye. Therefore never trouble thy head with any thing at all, follow thy businesse and live quietly. Also thou seest that most Noblemen, Gentlemen, and great ones, trouble not themselves with any such thing, nay many Preachers and learned men live at their pleasure; and therefore bee not thou so precise, nor make such scruple.

Also he labours to keepe the faithfull preaching of the Word, from a place or people, or at least to make it ineffectuall. Also he makes them beleieve that they have it, when they have it not, but onely a tempting faith or presumptuous conceit.

The temptations also of the world are great lets to faith. First the love of the world, and eagerneesse after it, lets ma-  
many

many from faith. And how excellently well might many doe, if it were not for the world? But that must goe forward, whatsoever the Word, Sacrament, Sabbath, or any thing else doth. They have no leisure to set their hearts on these, for their many and great employments. Or if they begin, the world puts it out againe, and choakes the Word, and every good thought.

Moreover, the small number that labour after Faith, or take any such paines to get it, is no small let to the obtaining of it; two in a parish, and three in a Towne, one in a Hamlet, and for a man to goe alone, and to be a wonder in Iſrael, is a thing much against the haire.

To goe against the streame is hard. But if you will needs follow the multitude, you must speed as they doe. You should know that the way to heaven,

*Example.*

*Counsell.*

is straite, and few finde it, and so be content to goe alone to heaven rather than not at all.

Their bad counsell likewise is another great let: for they that give ill example bee as bad of their tongues as in their lives, being ready thus to baite and taunt you. Oh you bee so precise, and shall no bodie bee saved but you, and a few more? what is become of our forefathers, who made no such a doe, and yet I hope you will not say, but that they are saved? and what shall become of Lords, Ladies, Gentlemen, many Ministers and learned men, that doe not thus, and of most part of the people? you will bee wiser than all your neighbours.

This is. I confesse, no small thing to beare and resist. Many of good hopes have from this a great let in their way. Some come flattering, some per-

persuading by worldly wisdom; and will be incensed to anger if you hearken not unto them.

If these prevaile not, then they raise up Persecution, and as hard measure as the times and lawes will give leave.

No marvell then so few come to faith.

2. If any will come to faith (which they must doe, or else they shall never come to Heaven) then make account to have lets enow, and to meete with an armie of Hindrances: and therefore provide your selves accordingly, and be courageous and resolute; for if any thing will hinder you, you will never come to faith.

And let them in whom this true faith is, praise God, and wondring at his gracious bounty make much of it. Let this be the second use, admiring his mercy that he should helpe us  
thorow

*Persecu-  
tion.*

*Use.*

thorow so many lets.

Let nothing hinder us from getting faith; for then wee lose our soules, therefore resolve to breake thorow all, and bid the flesh, world, divell, stand backe, casting off feare, and favour, leaving off beloved sinnes, taking paines, in the godly life, with the rest of this kinde, which let and hinder many, because they doe not shake them off.

And know that if every of these lets be well weighed, they will appeare to bee but toys, shewes and fraybugges, and not of moment: wee should therefore breake them off, as *Sampson* the cords, and take leave to save our soules. But if wee be tyed by these as a drunken man is hang'd many houres by a bush in his path, it is a signe that we are left of God to bee snared and taken: for they that are of God stride over them, lik e

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like *David* leape over a wall, & are content rather to go alone to heaven, than with company to hell. Yea though we meet with Persecution, let it not hinder our Christian course, seeing *all that will live godly with Christ, must suffer persecution, and if we suffer with him, we shall likewise raigne with him, 2 Tim. 3. 12. and 2. 12.*

But rather seeing God hath given us so many helpes, let us use them carefully, and listen to Gods reasons which hee useth to move us to faith, which be weighty; as, his high esteeme of it, his readinesse to helpe, and the infinite benefits that come to us by beleeving: and contrariwise the infinite punishments that come upon unbelievers both in this world, and the world to come.

Every one of which reasons is sufficient to weigh downe all that can be objected to the contrary. And



And so much of the lets and impediments of Faith: now it followeth in the last place that I intreate of the contraries of Faith, by which it is most opposed.

*Contraries  
of faith.*

The contraries to Faith are Vnbeleefe on the one side, and Presumption on the other; for every vertue is in the midst between two vices, as Christ between two theeves, as liberality between covetousnesse and prodigality.

*Vnbeleefe.*

So is this Faith between Vnbeleefe which falleth short, and Presumption that shootes as farre over. These be as two dangerous rockes, and Faith failes safely to Heaven between them both. But most split themselves on the one or the other of these: one beleeves not where there is a promise, the other beleeves where God never spake. First I will speake of Vnbeleefe, which is when  
men

men beleeve not the Word of God; for Faith hath respect unto the Word, and builds upon it, and beleeves it, but Vnbeleefe doth not so.

Now as in Faith, there bee three things, Knowledge, Assent, and Application, or Apprehension; so there bee three sorts of Vnbeleevers, some ignorant, not knowing the will of God; some knowing, and not assenting to it, but denying it; some knowing and assenting, and yet not particularly applying it to themselves. And of these I will speake severally.

And first of the Ignorant, which bee of two sorts; first such as have no meanes of Knowledge: as Pagans, that live farre out of the pale of the Church, and from the sound of the Word, that never heard of the true God, of mans misery, of Christ Iesus; these not knowing, cannot possibly beleeve

leeve. This is one kind of unbelievers who are under a worse necessity of perishing.

*Ob. Iohn 15.22. If I had come and spoken unto them, they had not had sinne.*

*Ans.* That is, their sinne had not beene so great: or thus. They had some cloake and colour for their sinne, as in the latter part of the verse. *But now they have no cloake for their sinne.* This Ignorance doth not wholly excuse any, partly because of the light which wee have voluntarily lost in *Adam*; & because it is Gods just judgment for their sinnes, that they have not the Gospell. Those that have meynes, e, ther lesse or more, eyther amongst the Papists or our selves; and yet have no competent measure of knowledge of the will of God; this is yet a thousand times greater sinne, as being affected ignorance, 2 Pet. 3.5. An igno-

Want person is but as a horse in  
a mans shape. An ox or asse is  
better than hee; for they know  
all they should or can, but so  
doe not they; therefore their  
end will be worse. It was un-  
happy for these, that their lot  
fell to live in these times and  
places: for light being come  
into the world, men should  
seeke after it, and if they doe  
not, their condemnation shall  
be the greater. Let such know  
that ignorance is a thing that  
God hateth and forbiddeth,  
*Psal. 32. 9.* Be not like a horse  
or mule which have no under-  
standing, *Ephes. 4. 17. 18. 1. Thes.*  
*4. 13.* and complaines of such,  
*Isa. 1. 3.* *The ox knoweth his ow-*  
*ner, and the asse his masters crib;*  
*but Israel doth not know, &c.* and  
*Isa. 28. 9.* whom shall hee teach  
knowledge? and whom shall  
hee make to understand do-  
ctrine? and oftentimes threat-  
neth to punish, rendring this  
rea-

reason, *Because they know not me,* saith the Lord. And againe, God will render vengeance against all that doe not know him. It is the mother of all errours and heresies, not (as the Papists falsely affirme and teach) the mother of devotion; for if the people bee blinded with ignorance, it is easie to make them beleeve any lies.

Secondly, such as know the Word of God, but acknowledge not the truth of it, but deny it: as lewes and Turkes that acknowledge the old Testament, and deny the new, and Iesus Christ the summe of both: Papists that acknowledge Christ but in part, making him but a part of a Saviour, by jayning partners with him in all his offices.

Also Atheists and Epicures that deny all, God or Devill, Heaven or Hell, and the immortality of the soule. The fa-

family of love that turne all  
the Scriptures into an allegory,  
and so deny all, are also a cur-  
sed kind of unbelievers.

So also all others that deny  
either the whole Scripture, or  
any fundamentall points of Re-  
ligion, &c.

3. Such as know and ac-  
knowledge the whole Word  
of God, and every part of it to  
be true, but apply none of it to  
themselves in particular, to  
yeeld obedience thereto: and  
this is grosse unbeleefe and e-  
nough to condemnation. As  
when men beleeve in generall  
the doctrine of mans misery,  
and acknowledge it true in  
particular, but are not at all  
humbled hereby, or driven out  
of themselves: That know the  
doctrine of salvation by Christ,  
and of Gods readinesse to par-  
don and save repentant sinners,  
and his promises to shew mer-  
cy to all that seeke it aright, yet  
are

are not moved thereby to desire and seeke Christ with the affection as they ought to doe.

So also when men beleeeve the threatnings, in generall against sinne and sinners, but doe not particularly apply them to themselves, that hereby they might bee bridled from evill. Nor are moved by the promises to well doing and a godly course, in generall, or to this and that particular vertue or duty, yet are nothing induced thereby to take up that course of godlinesse, or the practice of this or that duty in their own lives.

This sinne of Vabeleece is oft forbidden in Scripture, as by our Saviour Christ to Thomas, Iohn 20. 27. Be not faithlesse, but beleeving, Heb. 3. 12. Take heede brethren lest there bee in any of you an evill heart of unbelieve in departing from the living God.

So the people are oft reproached

approached for it, *Psal. 106. 24.* They beleevd not his Word: and our Saviour Christ doth oft re-  
buke it in his Disciples, *Oh yee of little faith, Matth. 8. 26. and Luke 24. 25.* Oh fooles and slow of heart to beleve all that the Prophets have spoken. And this is a greater sin than the world is aware of. Men thinke theft, murder, drunkenness to be heinous, and indeede so they be; but unbeleefe is far worse: for it is the mother of these and all other evils.

It was the first sinne that crept into *Eves* heart, whereby Satan prevailed over her when she beganne to falter about the Word of God, making a peradventure and doubt of that which God had peremptorily set downe. And ever since it is deeply rooted in our nature, and is the mother of all our other sinnes; as contrariwise faith is of all obedience. Not to



to beleeve the mercy of God in Christ, is the cause why we continue still in sinne. As unbeliefe in the other promise for men not beleeving that they bee the Lords, and consequently that hee will preserve and provide for them; hence comes covetuousnesse, and all unlawfull courses of craft and violence, that overflow and beare sway in all their actions; hence comes running to witches, and using other unlawfull meanes in trouble, &c. or carnall confidence and trusting in those meanes that are lawfull. What sinne can you name that comes not from unbeliefe? he was the cause of all the Israelites murmuring, tempting of God, disobedience, and persecuting the truth, as wee see in the Apostles example, 1. *Tim.* 1. 13.

*Old world.*

This sin is woefully rooted in our nature, as wee see in the example of the old world, which

which had warning both by the ministrie of *Noah*, and also by those reall Sermons of making the Arke, and seeing *Noah* make provision, and lay in for all creatures, yea and when they saw all creatures come to *Noah* and entred into the Arke, and yet for all this they beleevd not that there should come a floud.

The like example we have in *Lotts* sonnes in law, who when they were warned of the destruction of *Sodome*, they counted it as a mocke, an idle jest.

*Lotts*  
*sons.*

And this may also appeare not only in the *Ægyptians* who saw *Moses* and *Aaron* come with such signes, and then after with such plagues, and yet would not beleeve, that God was God, and would have his people let goe:

*Ægyptians.*

But even in the *Israelites* themselves, who discovered their

their

their notorious unbelieve, from the first murmurings, when *Pharaoh* increased their bondage, and after they had seen the signes from God by *Moses* and *Aaron*, and so againe the red Sea, for all their mighty and miraculous deliverance from *Egypt*s first borne smitten, and none at all dying or miscarrying in *Goshen*, and after they had seene many other signes. So againe after they had gone on drie ground thorow the red Sea, yet if they wanted but a little water, they murmured againe, and to *Egypt* they would, murmuring against *Moses* and *Aaron*. Was it, because there were no graves there, that you have brought us out to kill us in the Wilderness notwithstanding the Lords promise of bringing them into *Canaan*, and his confirming it by so many miracles.

This also is plainly to be seene

seene in the Iewes notorious unbeliefe, when our Saviour Christ came into the world, notwithstanding all the Prophecies which foretold it, with all circumstances of it, as time, place, and manner, were fulfilled in him. And though at his Baptisme, a Dove appeared and lighted upon him, and a voyce from heaven was heard, saying, *This is my beloved Sonne in whom I am well pleased*, Mat. 3. 17. And notwithstanding *Iohns* Testimonie of our Saviour Christ from time to time, and his owne miraculous workes, such as none ever did; as casting out devells by his word, stilling the Sea, healing desperate and old diseases by his sole word, yet for all this and many other cleere evidences of his divine nature, they hated and persecuted him to death, as a Prince of ill doers. Yea though the Apostles by their joynt mini-

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strie, continued preaching of Iesus, yet would they not bee brought to beleeve in him; though also they had seene no small miracles at his death, as the Sonne darkened, the vayle rent, the graves opened, the dead raised. Yea this unbeliefe is not only in the wicked who say unto God, Depart from us for wee desire not the knowledge of thy wayes, as it is *Iob. 21. 14.* and mutter and cavill against Gods service, saying;

It is in vaine to serve God; and what profit is it that wee have kept his ordinance? as it is *Mal. 3. 14.*

But there is also a root of it even in the children of God, as in *David* who complained that his feet were almost gone, and that hee had cleansed his heart in vaine, *Psal. 73. 2 & 3.* and *1 Sam. 27. 1.* doubted that hee should one day perish though hee had a promise from God of the  
con-

contrarie: and in *Zacharie, Luk.*  
1. 18. and *Thomas, Ioh.* 20. 25.

Now the hainousnesse of this  
sinne of unbeleeve hereby ap-  
peares, in that it defiles both  
our persons and all our actions:  
yea all Gods ordinances unto  
us are defiled thereby.

In that also it is a sinne most  
odious to God, *Heb.* 10. 38. *But*  
*if any man draw backe, my soule*  
*shall have no pleasure in him.*

*Odious to*  
*God.*

Where more is meant than  
spoken, after an Hebrew man-  
ner of speech, as though hee  
should say, I abhorre all those  
that fall away through unbe-  
leeve.

And this must needs be so; for  
as faith giveth much glory to  
God, so unbeleeve the contrary:  
Faith puts too the seale that  
God is true, unbelief makes,  
(with reverence to his Majesty  
be it spoken) God a lyar, see-  
ing thereby men give no credit  
to his word, but thinke his

word to bee winde, his threats but as fraybugges, and his promises as nothing but bubbles and dissemblings.

Now if an honest man cannot endure, to bee thought a lyar, or dissembler (for how will he plead with such a one as distrusts him?)

Nay, if Russians themselves count it such an indignitie, as no lesse than the stab is revenge enough, what may the Lord of heaven & earth doe when such an affront is offred unto him?

How hainously will it bee taken by that *Amen*, that faithfull and true witnesse, abundant in goodnesse and truth, whose word is so firme, that *Heaven and earth shall fall, but not one jot of his word shall passe unaccomplished, Mat. 5 18.* whose word is not only a word of truth, but the truth it selfe, *Iohn 17. 17.* who keepes covenant and mercy, and ever did; for whom did

did God ever deceive? what promise hath he broken? kept he not his word with *Adam*? and with *Abraham* fulfilled divers promises? as also with all the rest of his servants. Whereof it is that his servants have alwayes beene so glad when they have got a promise from God, as *Nehe. 1. 5. 8.*

Furthermore consider, that God hath punished this sinne from time to time. As in the old world fearefully, in *Lot's* two sonnes in law, the Jewes in the Wildernesse, who all perisht through unbeliefe, only *Caleb* and *Ioshua* came into Canaan, who beleaved and followed the Lord constantly; the rest, as it is in the Hebrewes, were shut out for their unbeliefe.

*punisht it.*

The lord also who would not give credit to the word of the Lord by the mouth of the Prophet, perished in his un-



leece, 2 Reg. 7. 19. 20. also the Iewes thirtie foure yeares after our Saviour CHRISTs time, what dreadfull judgements of God by the Romans, came upon them, as never was since the world begun? and they lye under the judgement of God for the same till this day. So the Iewes not beleeving the word of the Lord by *Ieremy*, *Ier.* 44. 28. shall know whether his word shall stand or theirs.

Yea God hath not spared it in his owne servants, as *Moses* and *Aaron*, who for their unbeliefe were debarred from entering into the land of promise, *Numb.* 20. and *Zacharie*, *Luk.* 1. was stricke dumbe because he beleeved not Gods word. Yea the Lord hath prepared a wooll place hereafter for the unbelievers, *Revel.* 21. 8. that is, for those that sinne through totall unbeliefe; for there is great  
oddes

oddes betweene such, and those that shewed unbelieve in some particulars. So that as this sinne is odious and dishonourable to God, so most hurtfull to our selves. It hinders us from many a comfort and blessing, which we might else have in this world. As our Saviour Christ could not doe many workes among some for their unbelieve sake, *Marke 6.5.* And our Saviour Christ telleth *Martha, Iohn 11.40.* that shee had almost lost the sight of that glorious worke of *Lazarus* his raising, by her unbelieve.

Thus wee lose the fruite of many a prayer through our unbelieve; for wee are bidden when wee pray, to beleeve and so we shall obtaine, *Mark. 11.* And the Word becommeth unprofitable if it bee not mixt with Faith, *Heb. 4. 2.* and so of the holy Sacrament.

Yea it is damnable; for who

so beleeves not is condemned already, *Iohn* 3.18. and if yee beleeve not that I am he (saith Christ) you shall dye in your sinnes, *Iohn* 8.24. Much worldly griefe, distrustfull care, unlawfull shifts, come from unbeliefe: yea many make away themselves hereby, as we see in *Judas*: and so many among ourselves being in debt, or feare of shame or trouble, make away themselves through their unbeliefe; and this also is the cause why most flinch in time of persecution.

772.

This condemnes all these sorts of unbeliefe, and the whole world: for the whole world lyeth in unbeliefe. First, the Pagans are under a necessity of perishing; for ignorance will not excuse them, because God made man righteous at first, and is not now bound to give them knowledge.

So

So that to them God hath shewed severity, but to us bountifulnesse, if we have grace to make good use of his bountifulnesse, else wee may make our case seven times worse than theirs. Our duty is to pray unto God to lend his Word among them, that they may come to the knowledge of the truth, and so bee saved. And a happy thing it were if men would so doe, and use all other good meanes to bring any such to the saving knowledge of God and his truth. If they had but halfe the minde to it, that they have for backe and belly, it would not bee hard to effect it. But especially woe bee to those that have meanes, and yet bee ignorant. These love darknesse more than light, and so they heate the furnace seven times hotter for themselves. Many such doe swarme amongst us, who are ready to

excuse their ignorance by saying that they bee not booke-learned, and that they have other businelle: and these in their fond conceits be sufficient excuses for them; but let such know, that God will pull off these figge-leaves.

2. This also condemnes such as deny the truth of God and the Gospell, even Iesus Christ, as Turkes and Iewes wholly, and Papists that doe so in part. For such wee must pray unto God that hee will take the vaile from before their eyes, and cause the light of his truth to shine unto them; and thank God for our selves, &c. And the like duty wee must performe for all other Hereticks and damnable unbelievers. And so also we must re-urne unto God thanks and praise for our selves, who hath not onely caused the light of his truth to shine unto us, but also

also hath opened our eyes to see and discern it.

3. It also condemnes the third sort, which so swarme among our selves, that there are few others to be found. This nation is an unbeleeving and unfaithfull nation: for universally though people acknowledge the truth, both of Law and Gospell, yet are they moved with neither, nor driven out of the selves, and humbled by the hearing the doctrine of their misery, nor allured to seeke mercy as they ought by the doctrine of the Gospell. The threatnings against sinne denoted never so fearefully, yet keep them not from their wicked wayes, nor the promises made to godlines, provoke and encourage them to goodnesse. Who is moved at any of these? but though they know them, yet they doe as they list. But let all such take

no

notice of the many threatnings against sinne and wicked waies in generall, *Psal.* 1. 6. *Psal.* 9 & 11. But alas, the most men are so farre from laying these threatnings to heart, that notwithstanding they have seene execution of these threatnings upon others, yet they dare live in the same sins. As for example in the sinnes of Sodome, which were punished with fire and brimstone from heaven. So of the people of Israel, for which they were carried into captivity, *Exod.* 30. 16. So of our brethren of the Palatinate and Bohemia at this time. Thus when God hath threatned heaueie judgements against particular sinnes, yet men are not moved thereby, but securely and presumptuously continue in them: as the threats against the breach of the Sabbath, *Exod.* 34. *Ierem.* 17. 27. So against adultery, *Whore-*

*mongers and Adulterers God will judge, Heb. 13.4.* But alas, how few are made to stand in awe, and to keepe from these sinnes, or are brought to repentance for them, but runne on still as the horse rusheth to the battell?

So the promises made in generall to the wayes of godliness, as *Psal. 128. 1. Psal. 112. 1.* and so to particular vertues, as to Faith, Patience, Constancy, to diligence in Prayer, to Liberality to the poore. especially the Saints, yet who are encouraged hereby to the practice of these vertues and Christian duties? No, notwithstanding we have had meanes of Faith so long, yet who will beleeve our report? how few are brought to true Faith in Christ Iesus? notwithstanding that God hath set scales to his Word by mercies and punishments on the Land. May we not therefore

Deut. 29.



fore feare that some judgement cannot be farre of, as that God will snatch away his Word and bestow it on some other people which will bring forth better fruits of it, *Rom. 11 10*. For if God spared not his own people in former times, how can we hope that hee will spare us? *Dout. 32 20*. If a man promise to helpe us in time of our danger, oh it comforts us grealy: But Gods promises in his Word give us not the like contentment. If we have not a pawne wee trust not God, but are ready to fly out one way or other. And for every particular unbelcefe, let us labour to make all men see the grossenesse of their sinne, that trust God no further than they see or feele him. Such sinne more heinoussly than they bee aware of, seeing no lesse than condemnation is the end of all unbelcevers.

Let

Let all men therefore be persuaded to labour to get this bitter roote to bee stubb'd up, and to be instant in prayer unto God to doe it for us. For it is God onely that must roote it out, or else it will never bee done. To which end let us know that it were better that rattes baine were in our belly than this in our hearts. And therefore let us shame our selves for it, and strive against it.

First consider the heinousnesse of the sinne, the dishonour to God, the hurt to our selves.

Consider againe the infallible and unchangeable truth of God; and the experience that others and wee our selves have had of it. For if wee looke into the holy Scriptures wee shall finde that God hath fulfilled his threatnings against the wicked, and doth daily in  
our

our times: and also his promises to his servants. Have not the damned in hell and many of our companions found God to bee true in his threatnings, and yet will not this make us beleeve? which of us but hath found God just of his promises, and more we should if we had marked the same; yea let the servants of God labour earnestly against this; for oh what a roote is in us still? alas how poore is our faith? how great is our unbeleeve? If trouble arise wee are daunted by and by; if wee have meanes, oh how jolly are wee? but if not, or weake, then how soone are wee nipt in the head? How weake are we in the maine promise, and so in the other? oh how it offends God? oh how it hinders us? oh what hurt comes of it even to his best servants, who have smarted for it! and how shall wee doe for Faith enough to abide

bide the fiery tryall and dayes of persecution?

Now we are to consider also of the other extreme, Presumption, which shootes over as far as the other comes short, as being very bold and confident where there is no ground or promise.

*Presumption.*

As when men presume, and make themselves sure they shall be saved, that if roome shall want in heaven, the Prophets and Martyrs must come out to give them roome, and yet did never looke one steppe towards Faith, were never humbled, lost, sicke, never felt hunger, thirst, and never found will to part with their lusts to buy the pearle. Now howsoever God hath made promise of mercy to such, yet to no other; nay he hath plainly spoken the contrary, namely, *that hee came not to call the righteous, but sinners to repentance, Mat. 9. 13.*

A-

Againe, men are presumptuous when they are confident, they shall be saved though they live in some knowne sinne or finnes, and doe as others doe, especially if they bee civill honest men, though they have no dram of religion in them to God-ward, no knowledge, faith, or saving grace, when as God hath spoke no such thing, nay the contrary, as 1 Cor. 6. 10. *Be not deceived, neither fornicators, nor Idolaters, nor adulterers, nor effeminate, &c. shall inherit the kingdom of God.*

So also when they thinke that they shall doe well enough though they walke after the stubbornnesse of their owne heart: As the Scribes and Pharisees, who presumed that they were in good estate, because they had *Abraham* to their Father, but *Iohn* called them a generation of vipers, & our Saviour Christ told them that the  
divell

vel was their father So when  
men cry the Temple of the  
ord, and presume because it is  
among them, that they may doe  
well enough howsoever they  
be in knowne sins, *Ier. 7.4.9.*  
they are like those among the  
people of Corinth, whom the  
apostle bids not to be deceived,  
*1 Cor. 6.10.*

When men (also for outward  
things) are very confident, as  
that God will provide for them,  
they are sure they shall never  
want: very confident also in  
their journeyes, to buy and sell  
and get gaine; and they doubt  
not of it, *Iam. 4.13.*

So when women are confi-  
dent in their travell, and in the  
meane time have no cause nor  
any ground at all, as having no  
care to walke in the feare of  
God, and in his wayes, where-  
unto such only as thus doe all  
Gods promises are made. And  
therefore they which doe no  
such

Psal. 34.  
9. 10.

such thing have just cause rather to expect his wrath and fearefull judgements. God saide to *Abraham*, *Walke before me and bee upright*, Gen. 17. 1. and then, *I am God all-sufficient*. And no good thing shall bee wanting to them that walke uprightly. Psal. 84. 11. And, such as feare God shall lacke nothing that is good. And, beeknoweth to deliver the Righteous out of trouble; and how to give an issue to the temptation, that they may bee able to beare it, 1 Cor. 10. 13. and yet none are so confident for these things, as they that have least right to them.

Also it is great presumption when men are bold to commit sinne, because God is mercifull, and to put off their repentance, because though their state bee not good, yet it shall bee well enough, and as well as the best, for God is mercifull, and they will call to him for mercy, and

he

he will heare them whensoever they call ( from which presumptuous sinnes *David* prayes to be kept and preserved. *Psal.* 119. 12. ) when yet hee saith the contrary, *Mat* 7. 21. and *Prov.* 1. 28. as wee see in the example of *Eſau*, and the foolish Virgins.

Thus also men presume when they thinke that they can repent when they list, when yet the Scripture telleth us in *Timothy*, that it is God that must give us a heart to imbrace repentance, and to come out of the snare of the divell, *2 Tim.* 2. 26. and that wee cannot of our selves so much as thinke a good thought, *1 Cor.* 3. 5.

Now this is a most foolish sinne for men to build without a foundation, to challenge to themselves that which nothing pertaineth to them, to gather and take up that, that was never laid downe for them; for men



men to bee so bold as to make new wayes to heaven, and to make new Scriptures, which God never thought of, nor ever it entred into his heart.

*Vse.*

If this be presumption, and a heynous sinne, then God be mercifull to the land of England; for it is a presumptuous Nation, and a bold, and that without any warrant from God. They thinke most in England shall bee saved. It is the voyce of Ministers and people. For doe not many Ministers every where admit all in their Parishes to the Lords Supper, good and bad, beleevers and unbeleevers, whether prepared or unprepared? now he that is a worthy Communicant (as none else ought to come to the Lords table) shall be sure to be saved, as having right to Christ.

And are not the people likewise when Ministers teach, for

shall

shall be saved and most perish, ready to say this is true in respect of Infidells and Turkes, but yet the most in England shall be saved. And indeed if you should goe into all parishes, even the rudest and most ignorant, and goe from the Chancell to the Bellree, and aske them if they bee not perswaded they shall be saved; is there any almost make any doubt but that all sorts, ignorant persons, civill persons, prophane worldlings, hypocrites, all shall be saved? And if any in some places make doubt, it is but a small number that have least cause; but for the rest, either they are perswaded their case is good already, or else at least they can make it good when they list, for when they have but a minde to hold up the finger, and call to God for mercy, they are sure of it. So that all bee assured. But upon what

what acquaintance I pray you?  
and where and what bee your  
grounds? Nay then you must  
pardon them, for either they  
have none, or as good as none;  
they hope God did not make  
them to damne them; and that  
they have not led their life so  
ill to bee damned. Also they  
are well thought of by their  
neighbours; and they have  
great crosses in this world, and  
therefore they shall have joy in  
another. Or else they are rea-  
dy to say contrariwise, that they  
thrive in the world, and there-  
fore are beloved of God, seeing  
hee bestoweth on them such  
blessings. And I pray where  
did God say these should be sa-  
ved that bee thus? They must  
get to heaven by strong hand  
whether God will or not, for  
else come in and God not know  
it; for none shall come thither  
with his good will, but such as  
come according to his Word.

And

And whereas they say that God is mercifull; It is true; but yet let them know that some have found him just too, and so shall they also: for of all others, presumptuous persons are the furthest off.

Also this Land is wonderfull bold, and confident against all enemies and dangers: Tush ( say the most ) we have peace with all Nations, and if wee should have any enemies, yet we need not to care for any, if wee bee true within our selves. Also God hath defended this Nation these sixtie yeeres, as in eightie eight, and at the Kings coming in, and from the powder treason, and so hee will doe still, we have no feare.

I acknowledge it to bee true, that God had mercy on this Nation formerly, when it had lesse meanes, and more truth of heart to profit by them:

But doth that follow, because

he hath done so, therefore he will do so still, especially now when as the Nation growes worse & worse; for as the meanes and mercies of God abound, so the abominations of our Nation abound more and more: as horrible contempt of God and his Word, prophanation of his holy name, and Sabbaths, drunkenness, whoredome, oppression, contempt of Gods servants, hating the wayes of God, and calling it Puritanisme when men make conscience to walke in them. Yet we thinke our selves so happy as having such a godly King, wise Counsell, learned Clergie, and safe from all danger. And therefore though God call to fasting, wee fall to feasting, masking, playes, wherein religion and the professors thereof are gybed at and derided. *Isai. 21.12.* wee live in the same sinnes that Sodom was destroyed for, and yet  
rest

rest secure, and cry peace; and in which the Jewes lived, and for which they were carried captive, 2 Chron. 36. 16. and yet we blesse our selves, as if wee were in no danger: yea wee are greater sinners than our brethren in Germany, and yet what desolations are sent upon them? though we in the meane time for the same and worse sinnes are not moved to feare. But like sinnes will bring like punishments, *Levit. 18. 28.* And therefore what can be expected but Gods heaue punishments, when as men are growne so impudently prophane, as to make playes against all that in sincerity of heart make conscience of serving God, under the odious name of Puritans? and when as others also take delight in seeing and hearing them.

May wee not rather feare to speed as *Ioshita*, and the Israe-

lites who when they had conquered Iericho, next morning hast up to doe the like to Ai, making no doubt of victory; but when they came there, they were put to flight before their enemies, and thirty flaine, to the great grieve of *Ioshua* and the people. And why? there was sinne among them, that weakened and betrayed them. So wee being like them in respect both of their sinnes and vaine confidence have just cause to expect the like issue. Or as *Sampson* who telling his harlot, that if hee were thus and thus bound, hee should bee weake, and when the Philistims came, hee rouzed up himselfe, and brake all, contemning all their power and attempts, because hee knew his owne great strength. But at last when hee brake covenant with God, and told her his strength was in his vow to God of a Nazarite, and

and if hee were shorne hee should become as weake as another man; then shee having cut off his haire and brought in the Philistims, he thought to have got away as at other times; but all in vaine: for now his strength is gone, and hee so faint, that hee falls into their hands, and is constrained to grinde without his eyes and become a scorne to all his enemies, whereas if he had beene true to God, hee would have preserved him from all these miseries.

So when any danger comes wee may thinke to scape, and doe as before, but wee may hap to be deceived. There is too much sinne amongst us, and breach of covenants with God, that hee should defend and deliver us as in times past. The Lord awaken us, that wee may see our sinnes, and labour to prevent his judgements by

V 3      speedy



speedy repentance God calleth us out of our sins, by his yeerly afflictions, by the great troubles of our brethren, & wastings of other Churches; to fasting and prayer: but loe the contrary, joy and gladnesse, slaying oxen, and killing sheepe, eating flesh and drinking wine, &c. *Isa. 22. 12.*

But let us take heed, that we heare not the like doom from God which hee denounced against them: Surely this iniquity shall not bee purged from you till you dye, saith the Lord of Hosts; So *Isa. 28. 15.*

Furthermore, let us take notice of divers other parts of presumption, as to thinke our selves happy, and the Lords, when as wee never looke one step towards Faith, or to attaine any part in Christ; to thinke we shall be saved, and that wee bee good Christians, though we live in some known sin.

But

But thinkest thou indeede to be saved? yea, art thou so sure of it that none can put thee down? and yet walkest thou after thine owne hearts lusts? why know, that the Lord who is truth it selfe, hath said that *he will not be merciful to these men that shall bless themselves in their heart, saying, I shall have peace though I walke in the imagination of my heart, to adde drunkennesse to thirst: but the anger of the Lord and his jealousie shall smoke against them, and all the curses written in Gods booke shall lye upon them, and the Lord shall blot out their name from under heaven, Dent. 29. 19, 20.*

Also do you live in sinne, and deferre repentance, and thinke to doe well enough, because God is mercifull, when yet many of your predecessours have found and doe now in hell find him a just God? Againe, dare you presume that God will bee at your call, whensoever you

hold up the finger, when as you see that *Eſau* and the foolish virgins found it contrary; yea when as you heare God himſelfe profeſſing, *Prov. I. 24. 28.* that he *will laugh at their deſtruction*, who have not hearkned to his voice, calling them to repentance: and that ſhall bee the help they ſhall have in the time of their neede. Thou that reckoneſt without thy hoſt muſt reckon twice, and once in hell as it is to bee feared, if thou changeſt not thy courſe. No, Friend, no: If ſuch as thou art bee ſaved, God muſt make new Scriptures firſt, which hee will not doe to pleaſure thee. How dare any preſume to live in many ſinnes, and yet hope? when as they ſee how God caſt out the Angells from heaven into utter chaines for one fault; ſo *Adam* and *Eve* out of *Paradiſe* for one ſinne; and ſo ſeverely corrected *Moses* and

*Aaron*

*Aaron* for one faile at Meribah. Nay our Saviour Christ found him a just God, when he stood as our surety. Thou preparest a backe way, and makest gates of thine own to heaven, & promistest great matters to thy selfe, but God never said any such thing: Oh vaine Foole! And thou lookest for great things from God which be promised in his Word, but never lookest to the conditions to be fulfilled on thy part: as if a man should occupy a mans land and take all the profits, and never thinke of paying any rent; but such are worthy to bee turned out to lye in the streetes. Againe know, that many dye upon presumption to one of desperation; Also that it is great madnesse to presume they can repent when they list; and therefore put it off, when they bee called unto it, seeing the Scripture telleth us that we

be dead in sinne, and that wee cannot thinke a good thought: and surely it is to be feared, that God will not give them repentance at last, that have despised it all their lives.

There are thousands that make no doubt when they live, and at their death, but that they shall goe to heaven, who yet are no sooner dead, but the devill takes possession of their soules. But because there is some seeming similitude betweene Faith and this Presumption, I will set downe some differences betweene the one and the other: for they differ as much as a rotten post guilded over, doth from a thing of masse and pure gold.

1. Faith hath a ground from the Word of God, and beleeves because God speaks: presumption hath no such ground, but onely selfe conceit, the pride of his owne heart.

heart, which makes him thinke that, that is not, and because he hath got such a thing in his head; and therefore hee is as a man that dreames that hee eateth, and when hee awaketh is still an hungered.

2. Faith proceedeth from knowledge going before; for a man cannot beleewe what hee knoweth not: but presumption is joynd with ignorance oftentimes, and the more ignorant the more bold, according to the old Proverbe, None so bold as blinde bayard. For if they knew the law of God, the nature of God and themselves, they could not be so bold.

3. Faith proceedeth from some measure of true humiliation, and from seeing and feeling his owne miserable estate. Presumption knoweth no humiliation, but proceedeth from a good conceit of their owne righteousness,

teousnesse, as the Pharisee, and the yongue man in the Gospell, Laodicea, &c.

4. Faith is gotten with difficulty, and by many steppes it is come unto. Presumption is bred with a man, and it never cost him any labour in seeking, striving, hearing, prayer, conference, but comes at ease, and at once. And yet if presumption be any Faith (as they that have it conceit it is) it is a very strong Faith; for it is very confident, and yet got at once and at ease: the which is prooffe enough against it; for base things grow apace, but things of worth more slowly. Presumption like *Jonas* gourd comes up in a night: Ill weeds grow with speed.

5. Faith is joyned with doubting both in the working of it, and after: for the flesh lusteth against the Spirit, and there is a continuall combat

be-

betweene them in the beleever and the regenerate man, and the devill opposeth the Faith of such a one; therefore they are not soone settled, but are like a man cast into the sea, who swimming towards a rocke is beate backe oft with waves. Presumption never had any doubting, they never doubted of Gods good will in their lives, they thanke God, and would be loth now to beginne; yea they wonder at a number of fooles that cannot beleeve, seeing there are many who are never troubled with any doubtings, nor know not what they meane. But let such know to their small comfort, that the reason hereof is ~~not~~ the strength of their Faith, but because being wholly carnall, corruption fights not against corruption, and because the devill is no enemy to presumption, but helpeth it forward, *Vide*

*Ne-*



A&amp;T. 15.

Heb. 10.

22.

1. Tim. 1. 5

*Negus, cap. 17.*

6. Faith purifieth the heart & reformeth the life, abandoning the love of al & every sin; for it beleeveth and applyeth Christ, not onely for justification and Redemption, but for Sanctification also. A theefe desires onely a pardon for his faults, but not for good lawes for better ordering of his life. So a presumptuous person desires to have the pardon of sinne, without any desire to leave and forsake it. The presumptuous man hath a corrupt heart, that repenteth of no sinne, though it refraine from some; some it lives in, what it likes best; some in the second Table, but many shamefully cold & carelesse in the first. Faith as it looketh for, and challengeth mercy from God, so it is careful to returne thankfulness and obedienceto him againe: but presumption lookes for all from

from God, but never thinketh of keeping conditions on his part. As Faith applies Christ to it selfe, so it giveth himselfe to Christ againe: but the presumptuous or temporary doe not so. As *Herod* gave himselfe not to Christ, but to *Herodias*; *Indas* not to Christ, but to the bagge, &c.

7. Faith goeth like a Lady attended with a long traine of vertues, as love to God, to men, especially the Saints, patience, temperance, &c.

Presumption goeth like a ragamuffian without any such companion; for you shall see divers of these that shew neither true love to God nor men, especially the Saints, that presume more than any other.

8. Faith feeling it selfe weake, and much opposed by unbelcefe, and fet upon by Satan, is carefull to cling to the meanes of the Word, Prayer, Sa-

Sacrament, that it may get more strength and increase. But Presumption cares little for the meanes: a sermon or none, one or two, all is one, and the Sacrament only at Easter, neglecteth the repetition of the sermons, or prayer, yea it thinketh on no such matter, nay the lesse the better, yea especially it never useth any stirring or searching meanes, but the lesse they use such meanes, the stronger is their perswasion, howsoever sometimes coming to the meanes, they have a little unsettled and disturbed their thoughts. Faith is the stronger for means: presumption is the stronger for want of the true means indeed, not using any more than their own devotions and blinde superstition.

9. Faith abideth even in affliction, in sicknesse, trouble, losse of friends, goods, and health, &c, for it seeth God still

as

as a mercifull father, even when he frownes, and can kisse his afflicting hand. Also it holdeth up its head in some measure (though not without conflicts) in times of persecutions and oppositions. But Presumption faileth at such times, and one pricke of a pinne will let out this blowne bladder. It is nipt in the head in time of trouble, and becommeth like a stone as *Nabal*, or sometimes being awaked out of his false confidence, it falleth into the contrary extreme, even to despaire: As *Iob* saith, *Will hee call upon God at all times?* so say I, *Will hee beleewe at all times?* And in time of persecution his great brags come to nothing, but turns plaine craven, as we see in *Peter* for a season. Though all men deny thee, yet will not I: I will go to prison and dye with thee, &c. yet see what it came to: But prevailingly & deadly,  
see

*Alt. &  
Mon.*

see it in Doctor *Pendletons* example. Faith makes no halt out of trouble by any unlawfull meanes: presumption careth not much how nor by what meanes deliverance comes, so they bee out of their trouble.

By these let every one of us trie our selves, that true beleevers may receive comfort; and those that presume may bee humbled in the want of true faith, to wit, such as are bold, without ground, get it at ease, and shew no fruits, would have all from God, but returne nothing to him againe in token of thankfulnessse. It is presumption, the divell and your selves, who have beguiled you. If you looke not better to it, and get a better foundation, your conceites like a Castle of cardes will lie in your necke, and presse you to hell.

And because thou presumest  
upon

upon mercy by late repentance, and crying, Lord have mercy upon me, know, that thousands bee now in hell for this trick: for though God hath promised mercy to the humble, yet not to the presumptuous; and that many such as presume have not had so much time, or if they had, yet God hath pronounced that not every one that saith, *Lord, Lord*, shall bee accepted of him, *Mat. 7. 22.*

Having almost finisht this Treatise of Faith, I thinke meet to adde yet one thing as very needfull, to wit, how wee may use our faith, and what benefit we may make of it, which is not onely to have it, and to bee saved by it when wee goe hence, but to live by it here: for we may have use of it at every turne, in every estate wee are or may bee in, and in all things that wee goe about: which is not knowne or practised (not only

*How to  
live by  
Faith.*

only not of the world who have no faith ) but even of many Christians that have it, and yet know not to use it, and so it on worke in every thing as they ought; and thereby live the worse, and have lesse comfort. As a man that hath a weapon but no skill in handling it, who may be wounded by his adversary for all that. And as a man may have an herbe in his garden, and yet not knowing the use of it, may endure a great deale a paine, whereas by the right use of it hee might have eased himselfe of his griefe and sores.

This is called *Living by Faith*, which is a thing required by God of his people, *Hab. 2. 4.* where God having threatned judgement against the Iewes by the Babylonians, doth afterwards promise deliverance againe, but not yet.

What then ( may one say ) shall

shall become of the people of God in the meane time? They shall live by Faith, and depending upon God, waite for the accomplishment of his gracious promises, The just man shall not only live eternally by his faith, but even here also in this life they shall live by faith, and that a comfortable life notwithstanding many troubles, that they are subject here to meet with.

This living by faith is to feed upon the severall promises of God made in his Word, and to apply them to our owne selves, according to all our needs, and to uphold comfort, and encourage our selves, against temptation & unto every good duty. More plainely and fully thus. God hath made promises in his Word to us of all sorts, most precious and comfortable, which hee would have us to believe and depend on, and that



that will make our lives comfortable.

For the Lord knowing that our lives have many difficulties, temptations, duties to be performed, and that wee are to meete with many crosses, hath (purposing to helpe us in all these, as alas else wee shall fall short) made us promises of his ayde, assistance, protection, and deliverance, that wee might beleeve and waite, till wee see the accomplishment of them; which if we beleeve, they shall be fulfilled in due time to our comfort; but if wee beleeve them not, wee lose the benefit of them. God hath made promises of all kindes of things, spirituall, temporall, and eternall. Spirituall, as *that hee will forgive our finnes, and remember our iniquities no more; Jer. 31. 34.* that wee shall be all taught of God, and have his Law written in our hearts, that if wee aske the

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Ghost, hee shall bee given us; Luk. 11.13. that his grace shall bee sufficient for us; 2 Cor. 12.13. that hee will never depart from us, and that hee will put his feare in our hearts, that wee shall never depart from him, Jer. 32.42. that hee will bee with us to the worlds end, Math. 28.20. and that hee will finish the worke hee hath begun, Phil. 1.6.

And some of these promises he hath made to all Christians, some particularly to some sorts; as to the hungry, that they shall be satisfied, Math. 5.6. to the weary, that they shall bee refreshed, and to mourners that they shall be comforted, Luk. 4.18. Mat. 11.28.

So to this and that vertue, as to faith, they that beleewe shall not perish, but have eternall life. Iob. 3.16. They that trust in the Lord shall never bee moved or confounded, Psal. 125.1.

To obedience, see the innumerable

merable promises, *Deut. 28.* and *Levit. 26.* besides else-where. To patience, that the patient abiding of the righteous shall bee gladnesse, *Proverbs.* To perseverance, he that holdeth out to the end shall be saved, *Math. 24. 13.* they that bee faithfull to the death, shall have the crowne of life, *Apoc. 2. 10.* To uprightnesse, *Psal. 84. 11.*

To the feare of God there are also innumerable promises, and to them that love God.

Also to every good dutie, as to the hearing the word, that wheresoever two or three be gathered together, there Christ will bee in the midst of them, *Math. 18.* To prayer, whatsoever wee aske according to his will and in his Sonnes name shall bee granted, *1 Iob. 5. 14. Iob. 16. 23.*

To meditation, conference, and to the use of the Sacrament, that God will bee with us, blessing our labours.

Of

Of temporarie things, as,  
both preservation from all evill  
things, as, *hee will keepe his under  
the shadow of his wings, Psal. 91.*

2.3. watch over and preserve  
us as the *Apple of his eye, Zach.*

2.8. That also hee will give his  
*Angels charge of us to keepe us in  
all our wayes, Psal. 91. 11.* That

he will save us in the fire and the  
water, that they shall not burne or  
drowne us, *Esa. 43. 2.* And giving

of good things, God will not  
faile us nor forsake us, *Heb. 1. 3. 5.*

and that all these things shall bee  
ministred unto us, *Math. 6. 33.*

that those who feare God shall  
want nothing that is good, *Psal.*

34. 10. that wee shall eate the  
fruit of their labours, *Psal. 128. 1.*

Yea in our troubles and affli-  
ctions, that he will lay no more

on us than hee will enable us to  
beare, *1 Cor. 10. 13.* but will give

an issue with the temptation; that  
all things shall worke together for

our good, *Rom. 8. 28.* that he will

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deliver us out of them in due time, *Psal.* 34. 19. Great are the troubles of the righteous, but the Lord delivers them out of all, &c. Hee will deliver us in sixe troubles, and the seventh shall not hurt us. Call upon me in time of trouble, and I will heare thee, and thou shalt praise mee, *Psal.* 50. 15. Thus also he hath made to the faithfull promises of heavenly and eternall things, as, that after the labours of this life ended, hee will translate our soules to his heavenly Kingdome: This day shalt thou be with mee in Paradise, *Luk.* 23. 43. And this is implied in the Parable, where the Angells carry up *Lazarus* soule into heaven, *Luk.* 16. He that overcomes shall inherit all things, and shall sit with me in my throne, even as I also overcame, and am set downe with my father on his throne, *Apoc.* 3. 21. Also of a glorious resurrection of our bodies, Who shall change our vile bo-

body, and make it like to his glorious body, Phil. 3. 21. It is sown in corruption, but shall bee raised in incorruption, 1. Corinth. 15. 42. Also of eternall life in both soule and body after the day of judgement, as in 1. Thes. 4. 17. Then wee shall bee ever with the Lord. And Matth. 25. 34. Come ye blessed of my father, inherit the kingdom prepared for you. John 10. My sheepe heare my voice, and I give them eternall life, and will raise them up at the last day.

There be generall promises to all that feare God, and particular promises to some kindes of persons, as to them that suffer persecution for righteousness sake, Matth. 5. 11. to the orphans, widowes, strangers. There bee absolute promises, and promises conditionall. Conditionall bee the promises of things temporall, which God will fulfill to his children, as shall stand with his glory

and their best good. Absolute promises are they of things spirituall and eternall, to wit, that hee will not faile to give so much grace to his, as shall bee sufficient for their salvation, and at last eternall life.

Also there be direct promises in the Scripture, and promises by consequent. The direct we have heard, as that which was made to *Abraham* of a sonne, *Gen.* 18. also to *Paul*, that not one in the ship should lose his life, *Act.* 27. By consequent, as thus. If we finde any promise made to one godly man in Scripture, and no speciall reason expressed why it should be peculiar to him, then wee may take it as a promise made to us, as being also the children of God. Thus the Apostle, *Heb.* 13. 5. dissuading from covetousnesse, useth a reason from a promise which was made to *Ioshua*, *I will not faile thee*; but yet

yet pertaines to all Gods people.

2. Whensoever we see that any of Gods people have prayed for any good things, and beene heard, if it were not peculiar to them, we may take it as a promise to us, and looke for the same as *David Psal. 22.*

4. encourageth himselfe to speede, *Our fathers trusted in thee, and thou didst deliver them, they trusted in thee, and were not confounded, they praied to thee, and were delivered.*

3. Whensoever wee see God hath done any thing for his children (which was not peculiar) we should expect that hee will doe the like to us; for God loveth all his children, and whatsoever is written, is written for our learning, *Rom. 15. 4.* Thus *Saint Iames* exhorting to patience in trouble, useth *Iobs* example, *I have heard of the patience of Iob, and have seene*

*Iam. 5. 11.*



the end of the Lord, meaning that wee shall have such an end too, if wee be patient as hee was, and sleepe in God to our

Now then God having made such excellent and sweet promises of all kindes, our part is to beleeve and apply them to our selves, and they shall be fulfilled to our comfort.

And thus are wee to doe for our spirituall or temporall life, and also for our eternall. For our spirituall life, for our salvation, our sanctification, and perseverance therein, and the meanes thereof; for in all these stands our spirituall life, and wee have promises of every of these, which if we beleeve, wee shall have a spirituall and comfortable life.

As first for my salvation; When I beleeve still, and every day hold fast this, that I am the Lords (so I awake as the Lords to day as well as yesterday, and

so

so lye downe at night, knowing that once the Lords and ever the Lords, and *that whom he loveth, he loveth them to the end*) therefore (I say) I hold fast (by leading a godly life, and renewing my repentance and my covenant with God) the perswasion that I am still the Lords, as he hath before received me to mercy, and his mind varieth and changeth not. This is to live by faith in one part, and what a comfort is this still to hold fast my faith? And that not onely when I feele the favour of God, but when all seemes contrary, yet then to beleieve still, is to live by faith; so that whatsoever temptation of Sathan, or my owne unbelleeve, or want of feeling cometh in the way, yet to hold out this shield of faith to quench the fiery darts of all Sathans temptations, this is to live by faith.

So in the matter of my sanctification I have great use of my faith, to further me therein, both for the avoiding of evill and doing good. For I must doe this or that duety, because I know its the will of God, and not do the contrary, because its forbidden, not for this or that sinister reason.

First for the resisting of evill, as mine owne strong corruptions; these must be mastered: but how? I must resist and strive against them: but whenas I may thinke and feele I shall never prevaile over them, then I must live by faith, grounded on Gods promises, as, *God hath said his grace shall bee sufficient.* And this with such promises will encourage us to set against them, when by faith we beleieve that God hath promised, and will help us, and blesse our labours; or else wee shall resist with no courage. So againe wee must

re-

resist the devill. Yea but what likelihood is there that wee should prevaile, he being as hee is, and wee as wee bee? Hath God made no promise to helpe in this case? Yes, hee hath said, *Resist the devill and hee shall flye from you, Jam. 4. 7.* So for the world (which wee have to oppose) God hath told us, that *greater is he that is in us, than hee that is in the world, 1. Io. 4. 4* Now we resisting thus by faith in assurance of victory, shall fight the more comfortably: so that if the flesh object and say, I know not how I can scape being carried away of the world; the answer hereunto is, *Live by faith.* So for doing the contrary good; God calleth for many duties at our hands: as from the Magistrate, Minister, Householder; how shall we do these duties, seeing we have no power? *live by faith:* for hath not God said, *fear not, I will be with*

thee, as to Moses, *Exod. 3.* and 4: so to *Jeremy, cap. 1.* Say not I am a childe; for thou shalt goe to all that I shall send thee.

So that here is use of our faith, to encourage us to goe about any duty God calleth for of us; seeing hee will enable us to it.

So to the duty of mercifulnesse, or any such; God hath promised not to forget our labour of love, which wee have shewed towards his name, in that wee have ministred to the Saints, and do minister; but will reward the same both in this world and the world to come, *Heb. 12. 6.*

So for defending the truth against cavillers, or before Rulers. Alas I cannot tell what to say, I shall shame all. Feare not, but live by faith. God hath said, it shall bee given thee in that same houre what thou shalt speake; *Math. 20. 19.* and, I will give thee a mouth and wisdom, which all your adversaries shall not be able

able

*able to gaine say or resist, Luk. 21.*

15. But I may be called to suffer persecution ere I dye, and alas I feele no fitnesse nor ability to endure the fiery tryall. Well, care not for to morrow; doe the present duties which God requireth, and spend thy time well, and then leave that to God, and live by faith: he will give us strength whose power is perfected in our weaknesse.

So for perseverance in our Christian course, how shall we doe this, we see no strength in our selves nor likelihood that wee shall hold out, but have cause rather to feare the contrary; for there are so many adversaries which daily oppose us, that they may hinder us in our course?

And againe such grievous sicknessesse, long paine, and trouble, as I may easily sinke or be impatient. Care not for hereafter, which is a sinne as well in spiritual

rituall as temporall things, but let us commend our selves to God, assuring our selves that he who hath begun his good worke will finish it.

So for the means of grace, as using the Word, Sacrament, prayer, meditation, conference, here is great use of faith; for what heart can we have to use these meanes, but when wee by faith use them; beleieving that God will blisse them to us, for right ends and encrease of his graces? for he that blesteth mens outward labours, will not bee wanting to our spirituall endeavours. This heartens us to take paines in them, yea when wee have felt no benefit by them for a time, yet to, beleieve and waite, and use them still: So that though Sathan perswade us to forbear them, saying, Thou gettest no good by them, but rather aggravates thy sinne, and increaseth thy condemnation.

demnation. Well, yet I will use them, seeing God hath promised to be with them that use them carefully. If I goe by Sea or Land in great danger, oh what shall I doe? *live by faith* in Gods promise of protection, in all thy wayes, as *Exra 8.25.* and *31.* compared: so *Jacob* when hee heard that *Esau* was comming against him; prayed, beleaved, and went on.

For our temporall life, here is also great use of faith: daily it is requisite, that every one have a Calling, in which to live and serve Gods providence for his maintenance. Now it is requisite first, that wee be sure: that our Calling be a lawfull Calling.

Secondly, that it bee our calling, and not anothers into which wee have intruded our selves; for then if it bee an unlawfull calling or not our calling, we can looke for no blessing.



blessing. But if wee have our calling from God, and walke in it with a good conscience, then may we first assure our selves of Gods protection, who will care for us himselve, and hath given his Angels charge to keepe us in all our wayes, and therefore may bee comforted whether wee be at home or abroad, on horsebacke or on foot: in respect of our selves, night and day that God will watch over us, and no ill shall fall out; and for our charge also and family in our absence, so long as we are called by God to be from them, as the Lord promised, *Exod. 34 23. 24.*

So for successe in our lawfull businesses, when we have used the meanes, and commended the same to God by prayer, wee should live by faith, and take no carking care for the event, for this is to overload our selves needlessly and vainely; and

and it is Gods part, which wee ought not to inroach upon, but leave it to the ordering and disposing of his wise providence, and being assured that hee will giue that successe that shall be best, wee should rest in this, and quiet our selves.

So when we are about a bargain, wee should use the best and wisest lawfull meanes wee can, and then commit it to God, and so bee at rest, and avoid those scornes that the world pull upon themselves, pining themselves with care, and casting in their heads, and breaking their sleepe: Oh but how if I should not have this bargain, if my should come betweene me and home; if the party should not be at home when I send, or will not stand to his word? how if this and that should come betweene and hinder my bargain? So for time to come, wee must leave that

that to God, sayling of no lawfull meanes, but yet using them without any carking care. How shall I doe if I should bee lame; when I am old, or when my lease is out? live by faith; and God will provide against all these doubts and difficulties.

So for our children; how shall my children doe for maintenance? let us goe as farre as we can, and leave the rest to God who is all-sufficient to provide for them, and to perfect all that wherein we are defective. And this we shall finde to be a great quietnesse to our mindes. So when crosses come, there is great use of our faith. The Lord hath thus disposed of it, he will turne all to good, and lay no more upon me than he will enable mee to beare, and make a good end in his due time. And so whether we have meanes or none, little or great, yet let us live by faith, having the promise

mise of a strong, mercifull, and  
just God, and not limit the  
Lord for the time of our deli-  
verance, nor for the meanes  
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red, but leave it to him, depen-  
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respect of our eternall life, wee  
must live by Faith, namely, that  
wee shall one day come to it,  
and herewith encourage our  
selves in our painefull labours,  
and all the crosses of this life;  
knowing and beleeving that  
heaven will pay for all, and that  
our momentary and light affli-  
ctions shall bee abundantly re-  
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compensed by that eternall weight of glory which they cause untous.

In the end of our life wee have also neede of Faith to assure our selves of a happy departure, and bee bold to let our soules goe, knowing (though devills swarme in the aire like flies) yet the holy Angells shall carry up our soules into the joyes of heaven; and also wee may commit comfortably our miserable body to the grave, in assured hope of a glorious resurrection unto glory and blessednesse, and so of eternall happinesse with God both in soule and body for ever.

This living by faith God requireth, and bids us we should put our faith to use; as *Ephes. 6. 16.* we are commanded to take it touns as a shield, so that wee should not onely have it to bee saved by, but daily and hourly to use it, and live by it.

Thus

Thus have the holy servants of God done in all ages, *Abraham* after God had made him a beleever, is called out of his country from house and home, and kindred; to goe whither God should shew him, but hee knew not whither; so that as blind folkes follow their guide, so hee followed God and lived by faith.

So it was promised him that in his seede should all the Nations of the earth bee blessed, and yet hee had no childe, nor no likelihood of any; hee being old, and his wife also old, and barren at best, yet hee beleaved and waited upon God for the accomplishment of his promise, and consulted not with reason, but cast himselfe wholly upon Gods word and promise, and at last had *Isaac*. And when hee had him, in time hee is bidden to goe and offer him up to God, notwithstanding this crosse  
(the

(the Messias being to come of his seed) crost his salvation, and of all the world : and yet he obeyed, and for the promise let the Lord alone for that; knowing that hee that made it was able to keepe it, and to breake it his truth would not suffer him. Being asked, here is the wood, but where is the sacrifice? he answered that God would provide one; Oh unspeakable Faith. *Noah* also lived by faith, as wee see in his story, both in making the Arke, and getting in of the creatures: he disputed not how shall wee ever bee preserved in this stinch of the creatures of the Arke? nor what should become of them when all were drowned; hee made no such questions, but did all in Faith, went in and continued there by Faith, and came out by Gods appointment.

So *Isaac* lived by Faith, waiting

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ing for the promise of a seede, in whom all Nations should be blessed; the which came not of twenty yeares after, and yet he waited, not changing his wife, nor taking any other, but relied upon God by faith in the use of lawfull meanes. And so beleeving hee conveyed the blessing to his posterity by Faith.

*Jacob* did so in all his troubles, in going downe to Mesopotamia, in returning when hee heard of *Esaus* comming against him with foure hundred men. For then did hee comfort and strengthen himselfe by grounding his faith upon Gods promise; *O Lord, thou that saiest returne into thy country, and to thy kinred, and I will deale well with thee, deliver mee I pray thee from the hand of my brother; and so using the meanes, hee went on.* But how should he scape his fingers? God promised to doe him good; that is enough for him. And



And thus hee gave commandement to be buried in Canaan in token of his Faith, beleeving that his posterity should inherit that land.

So *Ioseph* gave commandement of his bones, and *Moses*. *Heb. 11. 25. 26.* *David* likewise notably lived by Faith, in all his troubles, as it is to be seen in his *Psalmes*; in greatest dangers commending himselfe to God, and refusing to helpe himselfe unlawfully by hurting *Saul*; because God had promised him the Kingdome: *Though an host* (saith hee) *pitched against me, yet mine heart shall not feare, Psal. 27.* so *Psal. 23. 4.* Not but that sometimes his Faith was shaken a little (for neither he nor the rest had beene men if they had been perfect) but they recovered it againe, and lived by Faith.

So hee did notably discover his living by Faith, *1. Sam. 30. 6.*

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For when the Philistines had burnt Ziklag, and the people ready to stone him, it is said that hee comforted himselfe in the Lord his God, and said, *Into thy hands I commed my spirit: thou hast redeemed mee O Lord God of truth, Psal. 31.5.*

So *Nehemiah, cap. 1.* when he heard of the misery of his people, fell to prayer, clinging to a promise that he knew made by God, that hee had read and markt out of Deutronomie: and so in other things.

So *Ezra* would not aske the King a guard to go with them, though the way were full of danger, but committed himselfe and his company by Faith to Gods keeping.

And *Mordecai* discovered his Faith in his speech sent to *Hester, Hest. 4.14.* namely, that if she failed to speake to the king in the behalfe of her nation, God would send deliverance

rance to his Church some other way. Some other way? which way trow you did hee see? nay that he could not tell: Indeede if shee had used her best skill, it had beene much to expect a recalling of such a decree, and there had beene use of Faith. But though she should faile, yet to beleeeve God would helpe some other way, this argued a great Faith. And why was hee so confident? because he knew they were the Church of God; and therefore that they could not be cut off.

So *Ester* her selfe being thus urged, used the meanes, and said, If I die, I die, I will doe it by the helpe of God; a worthy Faith, as we would easily see if wee knew and weighed well her case. Such a Faith was in *Iob*, that said, *If God killed him he would put his trust in him*, *Iob* 13. 15. Thus also *Paul* lived by Faith, both for spirituall life,

*Rom.*

*Rom. 7.* and for temporall life,  
*2.Tim. 4. 17. 18.* and for eternal  
life, *2.Tim. 4. 7. 8.*

So the Martyrs, as appea-  
reth by their couragious and  
faithful speeches in extremities  
of danger: As, that if God sent  
no meate, hee would send no  
hunger: That their enemies  
could do no more than God  
would suffer them; and that  
either God would abate the  
force of the fire, or else in-  
crease their strength. As also  
wee see this in their faithfull  
commending their soules into  
the hand of God: *Lord Iesus,*  
*receive my spirit.*

So many godly Saints in our  
times have shewed their confi-  
dence by their comfortable  
speeches both in life and death.

For our further provocati-  
ons hereto, understand some  
reasons. It is a great glory to  
God that we live by Faith: For  
then wee make him a God in-

*Reason.*

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indeed, when wee trust him on his bare word against reason, and when wee see nothing to perswade us, but rather the contrary. Then wee make him our God, when wee so put our confidence in him, and in prosperitie and aduersity, when we have meanes or no meanes, for our soules, bodyes, for us our selves, and for our friends and family, for this and the other life.

As *Ioseph* tooke this most kindly of his Master, and esteemed it the greatest benefit that he could have bestowed on him, that hee trusted him with all hee had, *Gen.* 39. 8. so God takes it well at our hands when wee trust him on his word, seeing it is a putting to our seale unto it; though herein wee should doe no more than there is wonderfull cause wee should, yet we are weake to doe it: Lord increase our faith, and  
pardon

pardon our unbeleeve. And therefore God hath recorded the examples of beleevers, as taking such pleasure in them, as he would not have them forgotten, and for our learning. The contrary, how dishonourable is it to God the faithfull and true witnesse!

2. It is a wonderfull benefit to our selves, and maketh our life sweet; For it freeth us from much heart-griefe, carking care and sorrow, & much unprofitable trouble we put our selves to; as might easily appeare, if wee should examine particulars. And what a comfort every of these is to beleeve them: As first for our spiritual life, daily to hold fast the assurance of the favour of God.

Also in the matter of sanctification, what a heartening is this to resist evill, and to doe any good duty, when we beleeve God will be with us, in the one

and the other, to give us helpe against our corruptions, or Satthans temptations, and to enable us to any duty he calleth us to. So what a comfort to beleeve our perseverance, notwithstanding wee thinke of Satan, and the worlds power and our weaknesse, and when wee heare of the falls of goodly ones, who seemed of far greater strength than we.

So what an encouragement is this to the Word, Sacrament, Prayer, when wee beleeve wee shall get good by them? So for our temporall life, looke over the particulars of that.

And for our eternall life, what a comfort is it that when our troubles be many and great yet wee may ease our selves, by considering of the blessed end of all, when wee shall enjoy everlasting rest with God in heaven? So in our death, when we can boldly commend our selves

our

our soules and bodies unto God as unto a faithfull Saviour, who will safely keepe them to the last day, 2 *Tim.* 1. 12. On the contrary side, what a miserable thing it is not to have use of our faith in these things? As, for our spirituall life to be ever and anon doubting wee are not the Lords, what a life is this? what heart can wee have to strive against our corruptions, or Sathans temptations, when wee feare wee shall never prevaile over them? So that wee shall never hold out, but lose all at the end, especially if persecution should come.

So for duties to bee performed, which (for want of faith) wee sometimes omit, or withdraw our selves from such duties as wee be called to, or doe them untowardly. So what heart can wee have to the meanes, when we doubt wee shall get no good by them?



So for our temporall life, what a miserie is it to bee ever in feare, to goe out in feare, and be abroad with a distrustfull fearing minde?

So when wee have used the meanes and prayed, yet to bee distracted with care, breake our sleepe, lye tossing, and so waste our bodyes with griefe, and make our selves unfit for other good duties. If we had the greatest thing in the world in hand, when wee had used the meanes once, wee should lay our heads downe in Gods lappe, as quiet as if wee had nothing to doe: but alas, if we have but a small thing in hand, we so trouble our selves, as wee be unfit for holy duties, and all for want of more faith.

So in troubles, what a misery is it to be weake in faith then? For wee hereby fall to impatience on the one side, or on the other to be stricke like a stone,

or ready to use unlawfull  
meanes, when wee cannot be-  
leeve that God will blesse those  
that are lawfull.

So for time to come, what a  
misery is it to bee alwayes in  
suspence, and doubtfull of the  
issue of all our labours?

So for our children, when we  
cannot beleeve that hee who is  
our God will also bee the God  
of our seed, and will take care  
to provide for them, when both  
we and all our meanes faile.

So for our eternall life, what  
a pitifull thing is this, and what  
wrong to our selves, when wee  
are weake and wavering about  
that in our great troubles, and  
in the end of our life, when  
we are going hence?

3. Hereby our faith shall be  
greatly encreased, for, use faith  
& have faith, as they say of legs  
and of memory : whereas the  
not setting it on worke is a  
cause it is so weake.

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4. Thus

4. Thus shall the promises be accomplished, and wee get many good things at the hand of God, and else not, so that wee misse many a good turne by our unbelceefe.

*Use.*

Now if all this bee so, then must wee needes acknowledge that most men be in an ill case; for few will bee found to live by Faith.

First, for the most part they have no Faith; and therefore they cannot live by Faith. Ignorant, prophane, civill worldlings, these are quite without Faith, and some that make better shew, that yet fall short of true Faith.

*False  
rules.*

They live by other rules; as first, by carnall and naturall reason, thinking if they follow their calling, and pay every man his owne, and live orderly, and keep their Church, that God will hold them excused, if there be somewhat amisse, and they

they shall be both blest and doe well here, and be saved hereafter, or else God helpe. If such should not do well who are not borne againe, *Iohn 3.3.* our whole nature being so vile, as we must not be restrained only, but universally changed anew, theirs were very strickt: but this is a false rule; for our Saviour Christ told the Scribes & Pharisees, that they should not enter into the Kingdome of heaven, nor any other, except their righteousnesse exceeded theirs.

The yongue man in the Gospel had done thus at the height, yet there was somewhat wanting to bring him to the Kingdome of heaven, to wit, to sell all and follow Christ, which he could not do without Faith. Many among the Heathens, their Philosophers and wise men among them especially, went thus farre, and yet came short.

2. Also they live by sense only, and not by Faith; as farre as they see, they will beleeve, but no further. If they have meanes, then they are jolly, if not, then dead, and shift as they can.

If God promise to a duety done a reward of blessing, if God stoppe into their hand and give them a pawne, they will beleeve, but if it be but his bare word, (as to give all to the poore) they dare not take that. Yet if a rich man come to them for forty or a hundred pound, and tell them they shall have it with increase at the quarters end, they will let him have it cheerfully, and trust him: If he say, you shall have a pawning also if you please for better security; No, saith hee, I will trust you for more than that: if I have but your word or have it under your hand for mortality take, it is sufficient. But yet they

they will not give to the poor, which is to lend to the Lord, though hee promise to repay it with advantage; yea though hee have given it under his hand. *Esaie* lived by sense, choosing the pottage before the birth-right. *Moses* lived by faith, choosing rather to be in adversity with Gods people under the hope and promise of deliverance out of Egypt, than to live still in *Pharaohs* Court, and there for the present to enjoy the pleasures of sinne, and preferments of the world.

If they commit their children to a rich man who is their friend, oh they are very glad, but not so confident and comfortable to commit them to God. If a great man promise to deliver them out of a trouble, they are quiet & secure, but though the Lord promise so, they are not comforted. Now

all

all this is because they live by sense, and what they see they beleeve, and not by faith in God, whom they see not: and therefore they will not beleeve him. If they have wealth to leave their children they are comforted, if not, they distrust Gods promise, & choose rather to get riches by deceit, than to rest upon his word in the use of just and true dealing.

So they live in that course of life that is most plausible in the world, and not in that whereto God hath made his promise, as *Moses* did. In time of persecution they take the easiest way, and thinke them fooles that lose here, in hope of future gaine.

3. They live by presumption, making no question but that their state is good, and that God will not suffer them to want, and that hee will save them at their death, when hee

never said any such thing, nor they bee the partyes to whom his promises are made. Or else if their case be not presently good, yet they can call to God for mercy, and then all shall bee well. What a saucie boldnesse is this to challenge great things of God, which he never promised, to reape where he never sowed? As if one should come to a man and aske him twenty pound, saying, I know you will give mee it; Why, ( will he say ) did I ever promise you? if I did, I will be as good as my word, if not, thou art a bold fellow, in presuming to obtaine so groundlesse a suit.

4. Also they live after their owne lusts, every one as their heart leads them, either wholly or in part, not crossing themselves of their will. It is for their profit, their pleasure, their minde, and therefore they will doe



doe it; If they bee in danger they will helpe themselves with a lye, a false oath, going to a Witch, and thinke it folly if they should not. These bee false and wicked rules, which make ill worke, and lead men to destruction.

Now if all this bee so, then how much may we bewaile the estate of the most that live among us, in that, that after such meanes of faith, so few will bee found true beleeveres. For take out the five sorts that be here mentioned, who are no true beleeveres, and how many will be left? But let us know their misery that are without true faith, and what punishments remaine for such among us as live and die without it.

And therefore Ministers are to be exhorted to preach Faith more carefully, and the people to labour for this above all, and to know by what steps they may

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Secondly, it serveth also to rebuke the servants of God, and such as have faith, that yet have little use or benefit of it, but live too much by sense (as was said before and as might plainly appeare if wee should examine the particulars,) whereby they dishonour God, and draw out an uncomfortable life full of misery oftentimes.

Oh what a happy life might we lead, if wee had this grace of faith? For what is it that makes us miserable at any time? our crosses, troubles? No, but this, that wee cannot depend upon God in these cases, for then we should be quiet, The servants of God have been cheerefull in great troubles, as *Paul* and *Silas* in the prison and stocks at midnight, *Act. 16.* The Martyrs cheerefull in prison, at the stake, in the fire, and have

have clapt their hands over their heads, to expresse the inward joy of their hearts. But wee dishonour God and disquiet our selves. And this is the reason, because our faith is no stronger, and we make so little use of it. And this is the cause that we misse many a good thing wee might have from God, if we did beleewe.

3. It serveth likewise for instruction, that seeing there is such a comfortable life to be led, that wee would labour to grow better acquainted with it.

And to this end first, to know the promises of God scattered in his Word, and that wee gather them together; and get them written out, especially such as most concerne us. If we have an hearbe in our garden that would ease our grieve, and wee know it not, what are wee the neerer? And so if we know not the promises, though they

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they be in the booke, what are wee the better? If wee be to seeke when wee have need of them, wee may doe ill, though wee have them in our booke; for though sometimes God helpes his servants, that when they know not a promise, as soone as they in their trouble open the booke, they light upon a most fit place; yet this not to be trusted to.

2. Wee should remember them, and by Faith meditate on them, and apply them to our selves, and leane upon them as upon a rocke, fearing more that the earth should reele from you, and give you a fall, then the promises should faile you.

If wee had a most soveraigne medicine or cordiall, but have quite forgot where wee have laid it, it will little availe us when wee stand in need to have it presently applyed: and so it is in this case, seeing it is not enough

enough to have the promises, but they must be ready at hand, that wee may apply them when wee stand in need.

And so should wee honour God, finde great ease to our hearts in our worst case, and our faith also should daily encrease.

3 Wee must beleieve them to be true, as being the words of the most righteous God.

4. Wee must beleieve and apply them particularly to our selves, knowing our selves to bee the Lords, and therefore those unto whom they belong, or else they will doe us little good. For as if wee had a Pill or thing never so good for our griefe, if wee doubt whether it be good for us or no, and so use it not, saying, Oh it may be it is not for my case, it may doe me hurt as well as good. But this is our great fault, that wee know not the promises  
many

### *How to live by Faith.*

many of us ; seeing they bee  
our fathers Legacies left us in  
his Testament, and therefore it  
is extreame negligence in us  
that wee should not know  
them. Our earthly fathers  
Will we would know, and the  
divers Legacies in every part  
of it bequeathed us, but neglect  
the Legacies left unto us by the  
will of our heavenly Father, as  
though they were not worthy  
the looking after.

Also wee soone forget them,  
and that is all one as if wee had  
never knowne them: with  
which fault the Apostle char-  
geth the Hebrewes, *Hebr. 12.5.*  
the cause of their fainting in  
their troubles being this, that  
they had forgotten the Conso-  
lation *i.e.* the comfortable pro-  
mises of God made unto them  
for the strengthening of their  
faith in the fiery triall.

*F I N I S.*